

THE ANTIDOTE TO MORMONISM AND INFIDEL ERROR.

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. I.

SATURDAY, JUNE 27, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism, in the order in which they were received:

	£	s	d
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The Rev. Edward H—, Hyde Park...	10	0	0
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THE title of this little publication will explain its objects. In this and in the next Number we shall lay before the reader as many facts as possible of the evil workings of this most unnatural, as well as most unholy system, in order that it may be seen to be as repugnant to human feelings and human interests, as it must be hateful in the sight of a pure and righteous God. We want to convince the unsuspecting disciples of Mormonism; especially the female portion, ere it be too late, of the frightful doom that awaits them, should they persist in yielding up their bodies and their liberty to those most filthy wretches, who blasphemously style themselves the "servants of God." We want them to ponder over the facts of wholesale seduction, adultery, lying, theft, and murder, actually proved against those men by name and circumstance, ere their own ruin is effected, and insanity or suicide terminate their career.

Let the female disciples read the statements of Brigham Young himself, as to the misery and "floods of tears," through which not only his "women," but the whole of the "women" in the Utah harems are now wading, as the recompense of their confidence in the vile impostors who lured them from their comparatively comfortable homes in England, to become the slaves of the brutal lusts of Mormon adultery; and when they have read these statements, let every wife and mother assert

her own virtue by driving these panders from their doors when they come with their "smooth lies" to entice them from their husbands and families, or to trepan their daughters into the same course of infamy as that of Miss Dallan, and the scores of young women whom Wheelock seduced, as related by Mr. Hawthornthwaite, and quoted below. Talk about applying "hard names" to these miscreants! there is no name that our language affords that can do justice to their shameless vice and profligacy, or rightly designate their multiplied crimes. In the next number we shall be prepared to lay before our readers such a picture of depravity and suffering, as is altogether without a parallel in the most extravagant romance—when we will give an account of the terrible deaths of Mrs. Hatfield and her husband, consequent upon the Mormon missionary, Richards having seduced their two daughters, Maud and Rose Hatfield, and the murder of Maud by the first Mrs. Richards, his only proper wife, who became a maniac through the treatment of Richards! The heart sickens at the recital of such tragedies, and at the moment arouses an irrepressible desire to seize upon such a monster and drag him before the indignant gaze of outraged humanity. Let the crafty Mr. Muir deny these charges if he dare—he knows their truth; he has lived in the midst of all the Utah orgies for several years—he knows well what heartless scoundrels are Brigham Young and all his crew—and yet here he is in England, and in this town of Birmingham, decoying others into like consequences, and leading them to the same destruction of body and soul. Why does he not meet these charges like a man? or else hide his head for very shame, give up the retailing of a gross imposture, and leave honest working men and women in the enjoyment of their own hard earnings, their virtue, and their religion.

Statistical Report of the Mormon Church, in Great Britain, from its introduction in 1837, to the year 1856.

Year.	Baptized.	Sected and Expelled.	Dead.	Emi- grated.	Con- fferences	Branches.	MELCHIS- EDRK OBDOKD.			LEVITICAL.				Members	Total.	Increase.	Decrease
							Apostles	Sav- tis.	High Priests	Elders.	Priests.	Teach- ers.	Deacons				
1837	336	83	3		3	11	2	3	1	15	25	17	3	234	300	300	..
1838	704	193	11		7	31	3	5	8	27	33	21	6	697	800	500	.....
1839	1432	345	16		18	76	3	2	11	34	52	38	8	1723	1871	1071	.....
1840	4468	307	58	200	28	94	9	2	18	107	303	169	68	5138	5814	3943	.....
1841	2997	496	75	912	16	156	1	3	15	220	421	210	83	6561	7514	1700	.....
1842	2509	634	110	1614	20	172	2	6	274	427	230	108	6928	7975	461	.....
1843	1784	786	77	769	24	190	..	3	10	313	517	276	126	7052	8297	322	.....
1844	2804	592	96	945	29	238	1	8	10	390	615	311	164	8136	9635	1338	.....
1845	2330	780	109	160	30	264	1	6	15	428	678	344	201	9283	10956	1321	.....
1846	5270	1847	138	45	29	238	3	8	14	517	802	398	271	11181	13194	2238	.....
1847	6400	1513	179		28	350	1	7	15	929	1185	603	341	14816	17902	4708	.....
1848	6708	1069	226	754	33	411	1	13	10	1274	1372	904	474	18623	22671	4769	.....
1849	5500	1222	260	2077	38	479	1	17	4	1482	1496	958	548	21506	26012	3341	.....
1850	7600	1840	144	1612	42	602	1	22	12	1761	1590	1226	682	25453	30747	4735	.....
1851	7903	3179	368	1370	44	679	1	16	8	2211	1899	1393	797	26569	32894	2147	.....
1852	6605	4038	450	732	51	742	..	17	10	2572	1913	1446	856	25525	32339	555	.....
1853	4177	4273	504	2312	52	726	..	49	13	2687	1849	1406	815	24008	30827	1512	.....
1854	4200	3421	461	2034	51	702	1	54	12	2757	1729	1252	763	22873	29441	1386	.....
1855	2408	3935	267	3108	48	687	1	37	11	2773	1533	1066	679	22050	27150	2291	.....
1856	1550	2361	234	2805	43	621	2	51	14	2694	1341	870	534	16894	22400	4750	.....
<i>Total</i>	<i>77690</i>	<i>34864</i>	<i>3786</i>	<i>21449</i>										<i>32894</i>	<i>10494</i>		

THE CASE OF ELDER WHEELOCK, THE YANKEE PRESIDENT OF THE MANCHESTER CONFERENCE OF MORMON DUPES.

This case is supplied by Mr. Haworthwaite, for eight years Mormon Elder up to August last, who says, "I went to the Council of the Hulme (Manchester) branch, and made the following short speech:—'Brethren, I have now been a member in the church over eight years, and have held prominent situations among you, and now I am about to leave you. I would particularly request you to take my name out of the records, and forget that I ever was a saint.'"

And this Mr. Haworthwaite is still residing at Hulme, Manchester, so that no objection can possibly be taken to his testimony.

I ask every Mormon disciple to read this account of Mormon impurity and profligacy, and then ask himself the question, "Is Wheelock a man, or is the system which *sanctions* such a man, and acknowledges him its representative, worthy of my confidence? Ought I to imitate such an example? Is this in accordance with the teachings and conduct of the meek and lowly Jesus, whose pure and blameless life extorted from a Pilate the declaration, 'I find no fault in him.'?" Read it, I say, and judge it fairly; and may it please God to open your eyes to the iniquity of this polluting imposture, and lead you to follow in the steps of Him only who knew no sin,

but who took upon himself our transgressions, that by His stripes we might be healed.

In 1851, Elder Wheelock, an American, was appointed to be President of the Manchester Conference in the room of Elder Gibson. Wheelock having nowhere to lodge, I gave him permission to lodge at my house, believing myself fortunate to have a servant of God under my roof. He brought his wife also, a beautiful and intelligent young lady whom he had married in Birmingham. I had frequently heard reports that Wheelock had more wives than one; and a Mr. Bowes had written a pamphlet, wherein he stated that he had three. I took the earliest opportunity of asking Wheelock if such things were true, as Mr. Bowes had stated. He denounced the charges as the blackest of falsehoods, and told me what he would do at Mr. Bowes, if he only caught him in Manchester. I was rather surprised some months after to find Mr. Bowes in Manchester. I told Wheelock, expecting, of course, that he would take legal proceedings against him, as he said he would, and by that means wipe the stain out of his character. But, like a generous soul, he replied, 'No, Brother Haworthwaite, I leave our persecutors in the hands of God.' [How very kind, to be sure!]

But Wheelock had not been long in this Conference before the saints began to grumble about him making too free with the younger sisters in the country branches; so much so, that the Gentiles took

notice of it. He denied the charges, and cut off all who preferred them, so that none dared to speak of him, because they never caught him in the fact. When he had been at my house a few months, he persuaded his wife to go and live with her friends at Birmingham, and in her stead, he brought a Miss Dallan, from Newport, where he had been preaching. He requested permission that she might stay a few days with us, as she was a particular friend of his wife's. It was granted, and arranged that he should sleep with me, and that she should sleep with my wife. I soon found an intimacy existing between them, which, according to my notions, far outstripped the bounds of modesty; they were quite dissatisfied with the arrangements made for sleeping, and considered that it was very inconvenient for me to be separated from my wife, and they would be glad to adopt some means by which it could be avoided—very glad. It did not require a telescope to see through this; they knew as well as I, that we had only three beds in the house; one occupied by the servant and children; another by my wife and the young woman; and the third, by Wheelock and myself. What other arrangement could there be? Was it possible, as my thoughts now began to indicate, that the reports concerning him were true, and that so many of my brethren and sisters had been excommunicated for making known the facts? I had reason to believe it, and therefore gave them the opportunity to do what they pleased, that my own eyes might be satisfied; for it was merely a question of opportunity, and if they did it not in my house, they would elsewhere. The first 'dodge' was, she was taken sick every night in bed, and must have Elder Wheelock to lay hands on her and anoint her; by the disturbance of which I was rendered almost incapable of following my employment during the day, for want of sleep. He next proposed that I should go to bed with my wife, while he sat up with the young lady to watch her; it was granted. On the second morning after, I went into the room, and found him in bed asleep, locked comfortably in the arms of the young lady. I need not describe anything more. I told my wife to go and look, that she might be evidence.

"According to the law of the Mormon Church, there must be two or three witnesses to every charge, especially when against a dignitary; but how to get them in this instance was more difficult than may be imagined. I told several of the elders, and requested them to come to my house and see; they refused, alleging that they dare not stand against Wheelock. At last Elder Shaw and his wife consented to come. Very early one morning they came to my house; I went to Wheelock's bedroom, found him asleep as before, I then sent them to look at him.

"Having got this evidence, I had another object in view before bringing him to council, and that was to

bring his wife from Birmingham, that she might be a witness as well as the rest. She got a letter in the morning and was in Manchester at eight in the evening. Wheelock and the young lady were at Cooke's circus that night, consequently he did not see his wife arrive. I came home, and found that my wife had told sister Wheelock all about it; the poor woman was nearly broken-hearted. I gave my wife instructions to be out of the way when Wheelock came home, so that there might be no interference. At about half-past eleven, Wheelock returned, and, without knocking at the door, marched into the parlour with his young woman. I was in a neighbour's house, while the two women were in the kitchen; but no sooner did my wife hear him come in at the front door, than she ran out at the back. When he had taken off his hat and cloak in the parlour, Wheelock began to look after my wife for something good for his supper, and went into the kitchen, rubbing his hands and whistling with extraordinary delight; but judge his surprise, when instead of my wife and his supper, sister Wheelock stood before him face to face! The poor emaciated, broken-hearted woman stood erect, like an avenging deity; while he, poor reptile, hung down his head like a worm.

"There was another thing in this affair which was even more grievous than that already named. Wheelock had collected all the money he could in the conference; he made use of the travelling elders to hunt and borrow, while I had brought myself to almost beggary through supplying his wants; and when no more money could be got from the pockets of the people, it had to come out of their bellies;—the saints, at that time, in the Manchester conference, were commanded to fast on Sundays, and give the money their food should have cost—to him. How did he spend it? He could not have spent less than ninety pounds during the six weeks Miss Dallan was in Manchester. When first she came, he bought her three new dresses, one of which cost seven pounds; he bought her boots, bonnets, ribbons, shawls, jewels, pomatum, paints, scents, in fact, everything a capricious girl could wish, or an old fool lavish. He took her to the boxes of the Theatre Royal, five nights out of six, where he fed her with wine, jellies, cakes, oranges, and the like, to such an extent that when she emptied her pockets in the morning, there was enough broken bits to feast my little boy during the day. This he did, while the saints were starving themselves on his account.

"The result of this case soon put an end to the liberties of the English saints, for no sooner did Wheelock regain his power, than he cut off all who opposed him, and filled their places with the vilest of sycophants. He attempted the ruin of most of the good-looking young women in the conference, and I am sorry to say that in a great many cases

he succeeded. When Elder Harrison (Wheeler's friend, an Englishman) was cut off for being the father of an illegitimate child, he accused the council of partiality, and said, 'If you cut me off, you must cut off also Elder Wheeler; for while I was in bed with one sister, he was in another bed with the other.' I dogged his steps from branch to branch, as I did the German Baron, and many are the girls I have saved from his polluting grasp: and some I have not, but they are his miserable wives at present in Salt Lake Valley.'

TREATMENT OF WOMEN.

VERBATIM COPY FROM THEIR OWN PUBLISHED "JOURNAL OF DISCOURSES."

Read the following wretched perversion of the doctrine of the atonement which is alone by the blood of a crucified Saviour—observe its ill-concealed purpose to sanction the *murder* of those men who oppose him, under the monstrous assertion that their own blood can become an atonement for sins which the blood of the Saviour "can never remit"! Then mark the admission of the unhappiness and misery into which polygamy has plunged its victims—observe the coolness with which this demoralized despot purposes to turn all his wives and children adrift, that he may take "*a fresh start*," and pollute another batch of "*young women*"! Read his impotent threat against his "*women*," "that he will "pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long"!! Here are tender mercies in store for our countrywomen who become the unsuspecting dupes of this villain's unholy lust!

A Discourse by President Brigham Young, delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and wickedness; and because the Lord had promised Abraham that he would save his seed.

They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter into His rest in the flesh, because of their transgressions, consequently He destroyed them in the wilderness.

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further—I have had men come to me and offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit; but *they must be atoned for by the blood of the man*.

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "*My wife, though a most excellent woman, has not seen a happy day since I took my second wife.*" "*No, not a happy day for a year,*" says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused, and have not the liberty they ought to have; that *many of them are wading through a perfect flood of tears*, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them, "Now go your way, my women with the rest, go your way." And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or

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they may leave, for I will not have them about me. I will go into heaven alone rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

I know what my women will say; they will say, "You can have as many women as you please, Brigham." But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women, and brother Kimball's and brother Grant's, to leave, and every woman in this Territory, or else say in their hearts that they will embrace the Gospel—the whole of it. Tell the Gentiles that I will free every woman in this Territory at our next conference. "What, the first wife too?" Yes, there shall not be one held in bondage, all shall be set free. And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and children say amen to what he says, and be subject to his dictates, instead of their dictating to the man, instead of their trying to govern him.

No doubt some are thinking, "I wish brother Brigham would say what would become of the children." I will tell you what my feelings are; I will let my wives take the children, and I have property enough to support them, and can educate them, and then give them a good fortune, and *I can take a fresh start.*

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. And I would say, "Wives, you are welcome to the children, only do not teach them iniquity; for if you do, I will send an Elder, or come myself, to teach them the Gospel. You teach them life and salvation, or I will send Elders to instruct them."

Let every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, "Take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without murmuring and whining. You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting."

Now recollect that two weeks from to-morrow I am going to set you at liberty. But the first wife will say, "It is hard, for I have lived with my husband twenty years, or thirty, and have raised a family of children for him, and it is a great trial to me for him to have more women." Then I say it is time that you gave him to other women who will bear children. *If my wife had borne me all the children that she ever would bear, the celestial law would teach me to take young women that would have children!!*

Do you understand this? I have told you many times that there are multitudes of pure and holy

spirits waiting to take tabernacles; now what is our duty?—to prepare tabernacles for them (! ! !) to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can; hence, if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the Gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth.

If the men of the world were right, or if they were anywhere near right, there might not be the necessity which there now is. But they are all wholly given up to idolatry, and to all manner of wickedness.

Do I think that my children will be damned? No, I do not, for I am going to fight the Devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would beget a child that would not abide the law of God, though I may have some unruly children.

I am going to ask you a good many things, and to begin with, I will ask, what is your prayer? Do you not ask for the righteous to increase, while the unrighteous shall decrease, and dwindle away? Yes, that is the prayer of every person that prays at all. The Methodists pray for it, the Baptists pray for it, and the Church of England and all the reformers, the Shaking Quakers not excepted. And if the women belonging to this Church will turn Shaking Quakers, I think their sorrows will soon be at an end. Sisters, I am not joking. I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the everlasting whining of many of the women in this Territory; I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of heaven, *I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long.* And those that enter into it and are faithful, I will promise them that they shall be queens in heaven, and rulers to all eternity !!

Prepare yourselves for two weeks from to-morrow; and I will tell you now, that if you will tarry with your husbands, after I have set you free, you must bow down to it, and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but, remember, that I will not hear any more of this whining.

MURDER OF THE MORMON ELDER PRATT.

(From the *St. Louis Democrat*, 25 May.)

We have to record to-day another painful narrative of Mormon iniquity, seduction, and villainy, followed up in this instance, however, as will be seen, by a summary vengeance from the injured husband. The deceased, whose name was Parley Parker Pratt, was a man of note among the Mormons, and judging from his diary and his letter to Mrs. M'Lean, he was a man of more than ordinary intelligence and ability. He had been a preacher and missionary of the Mormons at San Francisco, California, where he made the acquaintance of Mrs. M'Lean, whom he induced to embrace the Mormon faith.

She was at that time living with her husband, Hector H. M'Lean; they were happy and prosperous until she made the acquaintance of Pratt, and embraced the Mormon faith. She is the mother of three children by M'Lean, two boys and a girl, and seems to be an intelligent and interesting lady; converses fluently, and with more grace and ease than most ladies. About two years ago, and soon after she became a convert to Mormonism, she made an attempt to abduct two of her children to Utah, but was detected and prevented by her brother, who was then in California, and residing with his brother-in-law, Mr. M'Lean. She soon after, however, found means to elope with the said Pratt to Salt Lake, where it is said she became his ninth wife.

After the elopement of Mrs. M'Lean, her parents, who reside near New Orleans, wrote to Mr. M'Lean, in California, to send the children to them. He did so. Several months after this Mr. M'Lean received news that his wife had been to her father, in New Orleans, and eloped with the two youngest children. He left San Francisco for New Orleans, and on arriving at his father-in-law's, he learned that Mrs. M'Lean had been there, and, after an ineffectual effort to convert her father and mother to Mormonism, she pretended to abandon it herself, and so far obtained the confidence of her parents as to induce them to entrust her in the city of New Orleans with the children. They wrote to Mr. M'Lean, in San Francisco, who, upon the receipt of their letter, went to New Orleans, and learning from them the above facts relating to the affair, immediately started in pursuit of his children. He went to New York, and then to St. Louis. While in St. Louis he learned that the woman and the children were in Houston, Texas. On his arrival at Houston, he found that his wife had left some time before his arrival, to join a large party of Mormons, *en route* for Utah. He then returned to New Orleans, and from thence to Fort Gibson, in the Cherokee nation, with the expectation of intercepting his wife and children at that point. On arriving at Fort Gibson, and while there, he found letters in the post-office to his wife

from Pratt, some of which were mailed to St. Louis, and others at Flint post-office, Cherokee nation. M'Lean then, upon an affidavit made by himself, obtained a writ from the United States commissioner at this place for their arrest, and succeeded in getting them arrested by the United States marshal. They were brought to this place for trial, and, after an examination by the commissioner, were discharged. Pratt, as soon as released, mounted his horse and left the city. M'Lean soon after obtained a horse and started in pursuit, overtook Pratt about eight miles from the city, and shot him. Pratt died in about two hours after receiving the wound. Deeply do we sympathise with M'Lean in the unfortunate condition in which Mormon villainy and fanaticism has placed him.

In addition to the foregoing, we have been placed in possession of some of the letters from Elder Pratt to his victim, after she had left Salt Lake in order to get the children from their custody in New Orleans. She had succeeded in doing so, and had fled to Texas. The letter is addressed "Mrs. Lucy R. Parker, by P. Parker Pratt, from near Fort Gibson, Cherokee nation," dated April 14, 1857.

"Dear Eleanor—M'Lean is in St. Louis; he has offered a reward for your discovery, or your children, or me. The apostates have betrayed me and you. I had to get away on foot, and leave all to save myself. If you come to Port Gibson, you can hire a messenger, and send him to Riley Perryman's mill, and let him inquire for Washington N. Cook, Mormon missionary, and when he has found him he will soon tell where Elder Pratt—Parker is. Do not let your children or any friend know that I am in this region, or anywhere else on earth; except it is an elder from Texas, who is in your confidence, and even him under the strictest charge of 'keep you it.'"

INSIDE VIEW OF MORMONISM.

(From the *New York Weekly Tribune*.

(From their own Correspondent.)

Great Salt Lake City, February 2, 1857.

Messrs. Gerrish and Morrell arrived here in the middle of last month, direct from the States; they had been a long time on the way, and had endured many hardships and privations; they had been exposed to extreme cold, and narrowly escaped being overwhelmed and buried by the tremendous snow-storms that rage in the mountain passes; nevertheless, with indomitable perseverance they overcame all obstacles and arrived safely in this city. They brought us the extremely welcome news that a United States Marshal had been appointed from among the Gentile residents of the Territory, and it is some consolation for us and the converted Mormons, who had endured the most atrocious and hor-

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rible outrages that devilish minds and hands could devise and execute, to think that although we have been so long neglected the Government is doing something to relieve us at last.

Shut in, as we are, from the world at large by the snows of winter, and unprotected by even the show of a judiciary, the heads of the Church have been enabled to perpetrate against us every species of crime and cruelty. Gentiles have been robbed of valuable property; dissenting Mormons, who have become disgusted with the fiendish rites of the "Saints," have been outraged and murdered; and even women, who have presumed to rebel against the commands of the misnamed Church, have been mercilessly persecuted, and driven from house to house, until they were compelled to yield to the brutal demands of their tyrants, or seek refuge from them in suicide. On Christmas night a young woman cut her throat, as the only way in which she could escape from the more terrible fate that plainly awaited her. Self-destruction by the less violent means of laudanum is very common. There is a class of young girls, who, too timid to resort to extreme measures, are driven to become the concubines of the loathsome vipers who pretend to be the "Saints" of God. Their hopes and happiness are for ever blasted, and the consciousness of their degradation is continually gnawing into their hearts. Of this the following is a melancholy instance:—A man named Nash came to this territory last fall, bringing with him his daughter, a lovely and beautiful girl of seventeen summers. He settled at Provo, a town sixty miles south of this city, and in consequence of her great beauty, his daughter was much desired by many of the vile polygamists. She succeeded, however, in escaping them all until the death of her father, her only protector, which happened in early winter. The funeral rites were performed by Bishop Carter, who, after finishing his prayer over the newly-made grave, turned to the heart-broken maiden and roughly told her that she must now become his wife. The gentle girl, left friendless, and seeing no place wherein she could take refuge and escape a condition she so much dreaded, was obliged to yield, and is now doomed to a life of sorrow and dishonour. She is Carter's seventh victim. What an amount of blood and tears of agony will call for judgment against a powerful government, which has knowingly permitted such villainy and outrage to continue for years unchecked within its jurisdiction!

One of the principal features of Mormonism is the constant endeavour of the rulers to make the women mere creatures of passion, and slaves of their will. The barriers of modesty and virtue are overthrown by them in all their discourses, and all refinement and elegance are studiously obliterated. They glory, as Heber C. Kimball says, "in calling the things by their right names." It was a few Sundays

ago that Kimball, in the presence of between two and three thousand people, delivered a discourse on the intercourse of the sexes, in which he made use of language too obscene and vulgar for the most degraded to utter, literally calling things by their right names. Frequently, to further their villainous designs, they accuse women by name, in the "ward meetings," of being prostitutes, thus making them lose all self-respect, and inducing them more easily, as they see there is no incentive to chastity, to yield to their importunities. A certain bishop in this city took a fancy to his neighbour's wife, a beautiful woman; finding that she was too pure to consent to his suggestions, he determined to effect his purposes by other means. He told her husband that his wife was unfaithful, and that he knew she had often been visited by other men while he (the husband) was absent; he added, that he would not have his ward defiled by the presence of such a woman, and unless he turned his wife away his house would be pulled down over his head. The husband, influenced either by the slanderous tale, or intimidated by the more powerful threat, discarded his wife, when the bishop immediately proposed to her to come into his family, which she indignantly refused, and took refuge in the house of an acquaintance. The bishop, however, was not to be foiled so easily. He compelled all the families who sheltered her to turn her away, until the poor woman in her anguish appealed to Brigham's sympathies, and begged him to protect her from her persecutor. But Brigham advised her to be "sealed" to the bishop, and in utter despair she at length complied. The bishop accomplished his purpose, but the connection was of short duration, and Brigham was soon called upon to "unseal" the two.

Those who have left the Mormon church are the objects of frequent outrage, and whenever any of them are suspected of endeavouring to leave the territory, they are immediately stripped of everything they possess. Mr. Jarvis, who has a store in South Temple Street, was excommunicated last fall on account of apostacy, and has been endeavouring to sell his property in order to leave for the States in the spring. On the night of the 13th ult. some men entered the store of Mr. Jarvis and asked for tobacco. Mr. J., in handing it to them, was seized by the hair, dragged into the street, and there most mercilessly beaten by some of the party, while others of the villains broke up the counters and shelves, built fires on the floor with the fragments, and threw the goods into them. They then repaired to the chambers, where they also built fires, burning the furniture and clothes of the family. Some females who attempted to give the alarm were set upon with revolvers and knives, and frightened into silence. Having made a wreck of everything, the ruffians left, carrying away all the portable property. The fires which were smouldering on the floors, were finally extinguished by the females, though they were much

burnt as well as personally injured by the demons. Mrs. Sutherland, a "Gentile" lady of great respectability, and widow of Mr. Sutherland, who was killed on the plains with Col. Babbitt, had been driven from her home by threats of violence, and had fled to Mr. Jarvis's for safety. She was in the house at the time of the attack; but succeeded in making her escape therefrom; some of the gang saw her when in the street and gave chase. In turning a corner she fell in the deep snow; and feeling entirely exhausted did not attempt to rise; the man happily not seeing her passed on, and she sped in another direction, wandering through the streets all-night, covered only with her night clothes, bare-footed and bareheaded and afraid to ask for shelter—the snow being at the time over two feet in depth, and the mercury below zero. It is almost needless to say that Brigham was at the bottom of the affair, and that the Danites committed the deed by his direct orders. He had previously said in the Tabernacle that Jarvis should never leave the Territory, or if he did he should not take one particle of property with him.

DR. BRINDLEY'S MOVEMENTS, AND MORMONITE PROCEEDINGS IN BIRMINGHAM.

During the last ten days Dr. Brindley has several times visited Birmingham, Coventry, Dudley, Wolverhampton, and other adjacent towns, and opened communications which will supply him in future with an account of Mormon movements. He has also made arrangements for extensive *free* distribution of the *Antidote* amongst the followers of Mormonism, in the Birmingham conference. At present prudence dictates a cautious announcement of his journeys of inquiry, as he finds a good deal of hesitation amongst the converts from Mormonism in exposing their own shame.

The greatest excitement has prevailed amongst the "Saints" in Birmingham, who declare that "since Brindley's lectures, they have not a moment's peace wherever they go."

On Sunday last extraordinary exertions were made by their preachers, and parties of from three to five addressed the people in Smithfield, near the Town Hall; Vincent Street, the Horse Fair; Newtown Row, and Calthorpe Park. In every instance they were received with derisive cheers, and when any one proposed controversy, the "Saints" were ordered to go home. As a blind to their real principles and practices, they held forth on the doctrine of Baptism, but the people were not to be imposed upon.

About 150 young children turned out from their Sunday School in Thorp Street, in the afternoon, attended by eight or nine female teachers, and one male teacher—these were of respectable appearance.

Young women were employed distributing Mormon tracts at all the places where their preachers were holding forth.

Elder Muir, a few evenings ago, at Villa Street Chapel, said, "I feel first-rate—I will prophesy anything you like (laughter, a pause). I tell you what I will prophesy, that you shall all go to Salt Lake in twelve months if you do as we tell you. I have 300 ready to go with me! How many have you, Bro. Benson?" Benson—"O! about 10,000." (!!) Muir—"I want you all to go; they have no God here; their God has no body nor parts; and does not speak to them. What a pretty God that is to worship! I would not own either God or father who had not spoken to me for 1700 years. Now our god has body and parts, and speaks to us. We want you to give up your abominations, and serve our god."

President Benson then held a filthy conversation with those present, and gave illustrations of so gross and disgusting a character as to be wholly unfit to be put into print. Nearly all present, about 300, were females, who received these statements with laughter and approval; so completely have they become insensible to shame under the degrading teachings of Mormon Polygamists.

TO-MORROW, SUNDAY, JUNE 28, DR. BRINDLEY WILL DELIVER AN ADDRESS, at 11 o'clock, near the Mormonite Chapel, Horse Fair, on the Character and Office of Bishops and Deacons, I Tim., chap. iii. In the Afternoon, at 3 o'clock, in Smithfield, on Baptism, Colos. ii. 12. In the Evening, at half-past 6 o'clock, near Calthorpe Park, "God is a Spirit," John iv. 24.

TWO LECTURES will be delivered by Dr. Brindley, at the Corn Exchange, Birmingham, on Thursday, the 2nd of July, and Monday, the 6th. Subject—The Crimes of Mormonism—Insanity, Suicides, and Murders at Utah; a perfect chamber of horrors, such as romance never conceived. This will be an account by name of a number of female victims, and the names of the Mormon Leaders who caused their sufferings and death.

Tickets to the front seats should be procured early, at Mr. RAGG's, High Street; the Lecture will commence at eight o'clock. See Bills.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcott House, Leamington.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., London, and Mr. RAGG, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor. Saturday, June 27, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 2.

SATURDAY, JULY 4, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

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Lieutenant Hopkins, R.N.	...	0 2 6
Mr. P. M. Twells	...	0 10 0
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The Rev. Edward H—, Hyde Park	...	10 0 0
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The Antidote to Mormonism and Infidel Error.

SATURDAY, JULY 4, 1857.

IN our last number we supplied a most important statistical account of the progress of Mormonism in this country since its introduction amongst us, just twenty years ago. In 1837 only 336 were baptised into their church, but they went on doubling their numbers under the "let them alone system" until 1847, when the number baptised in that year alone was 6400, which increased in 1851 to 7908! Then rumours began to be current that polygamy was practised by the Saints in America; this created mistrust—a gradual falling off in the number of fresh converts was the consequence, until in 1856 only 1550 were baptised, in place of the seven or eight thousands of former years. Still their numbers remained large for so fatal a delusion, amounting at the close of last year, 1856, to 22,400 in Great Britain alone, independent of the 21,449 who had already emigrated; and presenting a grand total of 77,690 baptised into their faith since its introduction twenty years ago. It is however satisfactory to know that their weekly organ, the *Millennial Star*, has dwindled down from 22,000 weekly to 6000, and that everywhere doubt and suspicion prevail,

notwithstanding the extraordinary falsehoods and solemn protestations of those interested in the fraud. A few home-thrusts smartly followed up, and this Yankee swindle will be exploded, and the Temple of Infamy at Utah will no longer procure fresh supplies of female victims to minister to the unholy passions of the filthiest miscreants that ever were leagued together for the destruction of the liberty and virtue of woman.

IT was in 1840 that Dr. Brindley first became personally acquainted with the Mormon leaders, Brigham Young, Orson Pratt, and Parley P. Pratt, who had just arrived from America. They landed at Liverpool, and proceeded at once to Manchester, where Dr. Brindley was then in warm discussion with the Socialists. With genuine Yankee prudence they made it their first business to endeavour to favourably impress one who had become a little notorious by his exposure of error, and with that view waited upon the Doctor at his hotel, the Moseley Arms, Manchester. They were ushered by the waiter into a private sitting-room, and Dr. Brindley was informed that a deputation of American gentlemen (?) desired to see him. This was early in the afternoon. He proceeded to the room, and found five tall, smartly-dressed, ferocious-looking men, waiting to speak with him. He was quite unconscious of the object of their mission, and begged they would be good enough to say to what he owed the honour of such a visit, and the particular matter upon which they wished to treat with him. With extraordinary caution, and a great deal of manifest cunning, they endeavoured to sound Dr. Brindley as to his views on Baptism, and the Millennial Reign. Whenever any passage of scripture was referred to by them, or any doctrine stated, and they were in any way disconcerted by the reply they received, they immediately broke away to a new cover, and began upon a fresh subject. At length the working of miracles in evidence of a Divine mission was referred to, and by them largely insisted upon, as being absolutely necessary in every preacher

of the gospel to prove the truth and goodness of his communications. They were allowed an ample field, and taking courage from the attention bestowed upon their remarks they waxed bolder and bolder, until they asserted their own powers in that particular. Dr. Brindley then in an instant closed upon them. He was willing to accept their premises, and, applying the "*argumentum ad hominem*," declared himself ready to accept all *their* communications, if they would favour him with a manifestation of *their* Divine powers. Immediately they shot off into other matters—but, no, the Doctor was not to be foiled. He had wasted then some hours upon them, it was near to his own lecture hour, and he obstinately refused to enter upon any new feature in the argument until they had satisfied their own conditions, and proved their Divine appointment by the exhibition of their own Divine powers. They became noisy and not very courteous by times, and by times smooth and conciliating. Finding that neither dodge succeeded, they at length bounced out of the room with offended dignity, and *looked themselves*. BRIGHAM, the worthy successor of his friend Joe, was in full force, but appeared to play a part second to the two Pratts. Cunning and unbounded confidence were their only characteristics. They were wholly unacquainted with the Bible as a whole, but prated forth glibly enough the passages they had wrested to their own misuse. There was a something in the look of Brigham Young most forbidding; he was a man you could not look upon without an uncomfortable feeling of lurking danger. They never, but once, and that at Liverpool, attempted a public disputation with Dr. Brindley, when they utterly broke down on the Miracle question, and were hooted from the theatre.

FRIGHTFUL DETAILS OF MORMON CRIMES.

In the following will be found a brief account of the Mormon "Prophet's" first introduction of community of wives, and the chastisement inflicted upon him by an indignant people. We have then a series of domestic tragedies of the most heartrending description, including an account of Joe Smith's treatment of his own wife Emma, who still lives to tell her own tale. The martyrdom of poor Margaret Guildford, and the complicated sufferings of all the Hatfields, cannot fail to arouse in every virtuous mind, and every heart not dead to pity, feelings of abhorrence and indignation that words could only inadequately describe. Is it possible that with such terrible facts staring them in the face, a single woman can yet be found fool enough to plunge herself into like degradation and suffering! It is astonishing that the women in every district where Mormonism is taught do not take the matter into their own hands, and drive from their presence the designing wretches who seek to trepan them. "Young females"

and "sovereigns" are Brigham Young's only care; see his own sermon in another page. Read the following, and then let every female disciple of womanly feeling spurn Mormonism for ever afterwards:—

"At the village of Hirum, the Prophet and Rigdon had gathered into a church his followers in that vicinity, but rumours of strange doings were circulated, and they were closely watched. Not being aware of this, they came by appointment, and that night after services were over, at which the 'Community of Wives' doctrine under a new religious mask was inculcated, and some 'Spiritual Marriages' were celebrated, they were traced to a secret den, from which both were dragged in triumph, and in terror they were taken to a vacant lot, 'stripped' of their clothing, and treated to a coat of tar and feathers. The Prophet and his disciples soon after fled to Independence, in Missouri, where the 'angel commanded him' to rear a city and call it Zion, and there build a temple, where they should worship unmolested.

"Here the people, at first friendly, received them with open arms, housed and fed them in thousands, till they could rear their own huts; but to the dismay of the confiding inhabitants, they found, as soon as these Mormon locusts had settled down amongst them, a fine yoke of oxen, horses, cows, sheep, fowls, corn, &c., had disappeared.

"In 1830, a young, well-educated gentleman, named Arthur Guildford, wounded in spirit by political treachery he had suffered in Springfield, his native place, left it with his beautiful and highly accomplished wife, Margaret, and travelled until they reached Kirkland, where he was compelled to stop on account of her showing illness. Unfortunately they took up their abode at a cottage where resided five other boarders, who, with the landlady and her daughter, were converts to the Mormon imposture. Contact with them, and an acquaintance with Joe Smith, soon turned the weak mind of Mr. Guildford, and caused him, to the extreme anguish of his wife, to consent to be baptised by the Prophet. Above all, unknown to her he had, by the Prophet's influence, drawn out the whole of his fortune from the safe bank of his native place, and deposited it in the Mormon Bank, which proved such a complete swindle, at Kirkland.

"And now, having got the husband in his power, the arch fiend waylaid and sought to corrupt the virtue of his wife, one night as she was walking in the garden; but, then, the majestic figure of the queenly Margaret Guildford grew taller, as she surveyed the bold, impudent insulter before her. Not one word passed her lips, but she stood with her calm, clear eyes on him, until he cowered beneath the scorn, and sought to pacify her by plucking and offering her a rose-bud, which she contemptuously moved aside, and passed on to the house. As her form receded rage flashed from his eyes, and threats of fearful import escaped from his lips. At a turn in the path he encountered Lucy Murray, the wedded wife of a disciple, but one of his own sealed spiritual wives, with whom he dallied for awhile.

"Terrible was the rage of Arthur when she informed him of the outrage. With a brace of pistols hid in his vest, he hastened to demand an explanation of the Prophet. On his return Arthur, tenderly greeting her,

said, 'I am s but he assu and punish breast of his of the heart we will leave repugnance in officer over t which, from fail to please grateful, awa them. I ha women I eve

"At leng proved long bands of em Catesby; the sionaries se Among the Welsh Queen descent from her young n her title. A and their da had been con fortune in A business. Mervits to Mon the ship was eldest daught marriage, wh thus their lo day as the La sister, the P like a wolf as little lamb, I for all my peo people are to of the elect can make life thes." In s tempter won lips, and pre she would n his home an this war betw do you presu wife, defiant have broken plunged two lawful wives and now you same level t Prophet, aft mand of God imperiously added.—'Em is in danger to thwart a women do w while we are leading men you shall be received. who will kee

said, 'I am satisfied it could not have been the Prophet, but he assured me that the offender shall be hunted out and punished for his audacity.' A sigh escaped the breast of his wife, but no word passed her lips to tell of the heart that was breaking! 'Cheer up, Margaret, we will leave a place against which you have such a repugnance in a few days. I am appointed presiding officer over the new city of Zion, in Missouri, a spot which, from the beauty of its scenery and climate cannot fail to please you.' 'Any change from here would be grateful, away from these fanatics.' 'You do not know them. I have met here some of the most fascinating women I ever knew,' replied Arthur.

"At length the day for their journey arrived, which proved long and tedious. There accompanied them two bands of emigrants, one brought over from Wales, by Catesby; the other, from England, by Richards, missionaries sent to those countries to make converts. Among the former were Mrs. Jones, known as the Welsh Queen in her native place, because of her pure descent from royalty, and her husband, Daniel, with her young maiden sister, called Lady Bula, the heir to her title. Among the latter were Mr. and Mrs. Hatfield and their daughters, Maud and Rose. Mr. Hatfield had been compelled to leave Nottingham, and seek his fortune in America, on account of the failure of his business. Neither he nor any of his family were converts to Mormonism; but Richards had contrived, while the ship was on her voyage, to steal the affections of his eldest daughter, Maud, and inveigled her into a sham marriage, which induced them to accompany her, and thus their lot was cast amongst an unholy sect. One day as the Lady Bula was being chided by her more stern sister, the Prophet, smitten with her youth and beauty, like a *wolf* as he was, thus addressed her:—'My poor little *lamb*, I fear you are not happy. I am a protector for all my people, from the eldest to the babe. Thy people are too rude for one so fair. Come to the house of the elect lady, and be to her a daughter, and all that can make life pass as a summer dream shall surround thee.' In spite of her timidity and modesty, the tempter won her confidence, kissed her with his foul lips, and prevailed upon her to go to the elect lady, but she would not receive her. Consoling her, he sought his home and addressed his wife—'Emma, I supposed this war between us was for ever settled; how, then, do you presume to renew it?' 'Joseph,' returned his wife, defiantly, 'I am sick and weary of this life; you have broken your marriage vow already twice, and plunged two women into infamy; they never were your lawful wives—mistresses they are and nothing more—and now you are seeking to bring this poor child to the same level to which you have reduced the rest.' The Prophet, after telling her 'he would obey the command of God, even to taking as many wives as Solomon,' imperiously laid his hand roughly on her arm, and added—'Emma, if you do not silently submit, your life is in danger! Think you we will allow a paltry woman to thwart a scheme that makes thousands of men and women do us homage, and pours wealth into our coffers, while we are worshipped as superior beings? All the leading men have gone into the plurality system, and you shall be made to receive my wives as they ought to be received. You are even now surrounded by those who will keep you within bounds.'

"Long hours she walked her chamber, and at night attempted to steal out of the house, but a strong arm grasped her waist, and a hand was placed over her mouth, and she was forcibly carried back to her chamber, the door of which was locked without. With rage she again attempted to escape by the window, but she had hardly touched the ground before a cloaked figure tripped her up, crammed a wadded handkerchief into her mouth, and carried her once more to her chamber, where, in spite of her shrieks, she was secured, and the shutters nailed; while he, at whose hands she had suffered years of untold horrors, was basking in the syren's guilty smiles. Not till they were fairly on the way to the promised land, did Emma again see the light of day. At the hour of departure, after a brief conference with her husband, she was subdued by his master-spirit.

"Margaret Guildford's heart misgave her when she approached the place which was to be her future home. To reach it she had traversed high mountains, broad valleys, rivers, prairies, and unbroken forests. Guildford had accepted the post assigned him by the Prophet, as he did everything else, without reflection; and now how wretched he felt when he saw the hastily-constructed rude hut destined for him—a rough bedstead and three stools being its only furniture! And more wretched still was the scene when, in answer to his wife's solicitations to send to the bank at Springfield, for a supply of money, and to fly from the place, he announced, in despair, 'that he had inadvertently withdrawn his funds therefrom, and placed them in the Prophet's bank at Kirkland, and now they were beggars'! A Mrs. Williams and her husband kindly invited them to take up their abode for awhile in their more comfortably furnished cottage. There Margaret reposed, and was invited to a substantial repast. Her spirits rose with her meal, and when it was finished, and she and Arthur went out in the open air to view the place, she expressed a belief that even there life might be made tolerable if she could board with her hostess, and hear no more of Mormonism. Delighted, Arthur hastened to make this arrangement. As months rolled by the ground became cleared, streets were laid out, and a populous city arose as if by the wave of a magic wand. The emigrants poured in by thousands, and Arthur, active in superintending their increasing demands, forgot his own losses.

"The community was at last thrown into commotion by the arrival of the advanced guard of the body of emigrants that accompanied the man they looked upon as only second to the Saviour. On the night of the same day, a number of strangers assembled to supper at the house of Mrs. Williams, and towering above them, with his bold eye and gross features, stood the Mormon Prophet. 'This is a great pleasure, I have longed to meet you,' said the Prophet, who advanced her his hand. Proudly she raised her eyes, as she calmly folded her hands together, and answered—'This is not the first time we have met, would it were—remember the garden in Kirkland?' and quietly she returned to her seat, leaving the abashed Prophet again humbled and cowed.

"Margaret a moment after rose to retire, and intimated to Mrs. Williams, that when she was at leisure she wished to speak to her. In her own room she explained all to that lady, but she could not believe it pos-

sible of the Prophet. In vain Margaret pointed out the women with babies who sat on each side of the Prophet, and the Spiritual Wives of the other Elders. She, simple fool, believed they were widows, charitably taken care of; but she hereafter lived to experience the bitter reverse in her own case.

"Arthur now broke in upon her, having been cajoled by Smith that he was innocent and mistaken for another man, and in a rage insisted upon her begging the Prophet's forgiveness. She knew that she was right, and as sternly refused; and when she saw her misguided husband in anger leave her, and in a moment after go down the walk arm in arm with the Prophet, with her hands clasped towards heaven she exclaimed, as the tears gushed forth, 'Oh, God! has it come to this? Break, oh, break the chain that this bad man has woven around my Arthur, which is hourly, slowly but surely, drawing him farther from me, and opening a yawning gulph between us.'

"Alas! too soon her predictions were verified. The Mormon poison had entered Arthur's soul, and blunted his sensibilities. His love for his virtuous wife had flown—the barriers between right and wrong, virtue and vice, were broken down in his heart, and he willingly became one of the same BLACK FOLD. Margaret's convictions were the next day confirmed by seeing Mrs. Cobb, an old, long-lost acquaintance, who, with a little daughter, had deserted her husband, and had become one of Brigham Young's harem. Her relatives were greatly distressed at the time, and the constant reply of her distracted husband to those who strove to bind up the broken heart, was—'Had she died, then I could have said, "Oh, Father, not my will but thine be done," and laid her to rest as the final end of all; but to know she lives sunk in infamy, subject to the taunts and brutality of her seducer, is more than I can bear.'

"We will defer poor Margaret's fate for a time, and return to the emigrants. Richards, with Mr. and Mrs. Hatfield, and their daughters Maud and Rose, had now arrived on the ground of the New Zion, where he was met by the wife he had left behind, a middle-aged woman, holding by the hands two children. Painful was the meeting of the first with the second wife and her friends. Poor Maud stood there pale and rigid, almost deprived of consciousness, supported by her father, an object of pity. Shaking off her grasp, he bounded forward with the ferocity of a tiger, grappled the seducer of his child by the throat, bore him to the ground, and the two rolled over together. When the old man's hand relaxed, Richards sprang to his feet, and bending over his assailant saw he was dead!! An old complaint, apoplexy, excited by the terrible wrong done to his eldest daughter, had taken his life, which departed with the curses of heaven called down upon him who had so foully disgraced his name. This injury did not suffice the devourer of innocence. By his devilish arts he also succeeded in polluting the purity of the youngest, Rose, and then prevailed upon her to become his instrument for further contaminating her sister, who had resolved to shun his society. The anguish he had plunged the mother of his babes and his second victim into, he heeded not. Treacherous, vacillating, and the slave of passion, he forgot the blooming Rose in that hour when he promised himself Maud should again reign in his heart. On the night he resolved to enter her chamber, he got

Rose to undo the fastenings of her window when she was asleep. Cautiously he approached a window the size of Maud's, and to his surprise he saw Guildford enter. 'Could that be Rose's room?' With flashing eyes and clenched hands he dashed in, but was caught by the iron grasp of Guildford, who menacingly demanded—'Are you a spy, or such a fool as not to know the virtue of steel, with which I might shut your mouth at this moment?' 'I am no spy, I have mistaken the room; you, nor the woman within, are the ones I am searching for.' 'Oh! foraging on your own account—well, mum is the word, and success to you.' Abashed and vexed with himself, he once more sought Maud's window. She had sobbed herself to sleep. Noiselessly he raised the sash, crept in, and on the bed beside his victim laid himself. Her head rested on her arm, and her hair, loosed from her comb, lay in tangled waves over her pillow. Tears still glistened on the pallid cheek, while the sunken eye and pale lips told of the suffering she endured. His heart smote him for the deed as he looked down upon her in that still hour.

"That night, Maria, his first wife, steeped in woe, had laid her babes to rest, and with a deadly hatred against the woman she believed had lured her husband's love, went forth to seek her. Her fearful wrongs awoke the demon in her breast; the smile of the maniac curled her defiant lips, while its light gleamed from her threatening eyes, as she surveyed the sharp, bright blade of a long-pointed knife! She had watched and saw her husband silently seek and enter the window. Noiselessly she too advanced, and at the side of the curtain saw the spoiler draw the head of her sleeping rival on his bosom. Heart-sick, she reeled to the ground, and lay some time in a half-conscious state. The moon shed its silvery beams, and now shot their rays through the window, when she arose and once more peered into that room, and saw they now both slept. The demon again roused in her heart, she raised the sash, crept in, bent over her, marked the smooth, beautiful brow, the glossy waves of hair, the finely-chiselled features, and full voluptuous form, and contrasted them with her own faded beauty, once as lovely, and now trampled upon as valueless. A demoniac laugh issued from her compressed lips as she gloated over the sleeping victim, when the steel glittered once in the air—now descended, and was held up high reeking with the victim's life's blood! Again it descended, when the maniac murdress leaped through the window, and fled to her home, where she wiped clean the stained blade, put it in a place in the table drawer, and laid down to rest with her sleeping babes! There was a gurgling groan and stifled sob, and the warm life-blood spouting in jets descended on the victim and her betrayer. 'My God! who has done this?' cried Richards with horror, as he bounded from the bed and strove to raise her in his arms. She recoiled from him as from a viper; and as she died, her large gazelle-like eyes burnt into his soul, and seemed to say, 'thou murderer!' He cried loudly for help, the door was burst open, and the motley throng of the harem pressed into the chamber; and now the cry of 'Richards has killed his wife!' rung through the house. 'Maud! Maud!' cried Rose, and with a frantic shriek she sprang forward and folded the dead in her arms, while the crimson stream flowing from her sister dyed her own garments. Richards reeled back as the appalling accu-

sation followed—victims—With a groan he turned together to the window, and saw the maniac driven mad by the curse of the Prophet, and Richard together to the window, and saw the maniac driven mad by the curse of the Prophet, and Richard

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sation fell on his ears, his face and hair dripping with gore—vainly he strove to speak, and the affrighted inmates started in horror from the inhuman spectacle. With a heart-broken cry the mother of the victim tottered forward, bent over her murdered child, and now driven mad at the horrible sight, she ferociously attacked Richards, dragged him to the ground, and as they rolled together on the floor, the Prophet entered, and lifted her to her feet.

“By his command each one retreated to their room, when he and Richards set to work to remove all traces of the crime, and got the body interred quietly. The Prophet told his mistresses it was a suicide, and forbade all mention of the affair, lest the Gentiles should hear of it.”

“Arthur Guildford sunk into the lowest depths of infamy, and caused the death of Margaret, whose heart-strings broke after long suffering at seeing him introduce Mrs. Cobb, Lucy Murray, and others as his wives into her house. Richards, after the attempts of Smith and Guildford had been foiled before, tried to stain the virtue of the Lady Bula, by conveying her at night across a river to a cave, where he confined her with threats that she should not come out alive unless she submitted to him. But she managed to escape the first night of her confinement, before he returned for the answer she agreed to give him next morning, and was found by the Welsh Queen, her sister, who made a great outcry against the villain, and instantly left Utah with all the goods she could pack in a wagon driven by her husband, Daniel, whom she discovered copying Mormon practices with Amy, her servant. In the wagon she secreted Rose Hatfield, and her infant, the offspring of Richards, the seducer of her poor sister, Maud, who was murdered by his first wife. She sought this means of escape on account of her disgust at the life of infamy she was compelled to lead, and to free herself from Brigham Young’s resolve to make her also one of his mistresses. Her escape from Utah with the Lady Bula, under the care of Mrs. Jones, happily succeeded; but alas! she mourned the tragic deaths of both her parents—her father in his struggles with the double betrayer of her sister and herself, and her mother who died raving mad for the loss of her daughter in the awful manner before recorded.”

INSIDE VIEW OF MORMONISM.

From the New York Weekly Herald, April 29th, 1857.

“We have a file of *Deseret News*, of Great Salt Lake City, Utah Territory, to February 4. The *News* is a well-looking quarto, about half the size of the *HERALD*, and is the special organ of the Mormons. We make a few extracts.

DISCOURSE OF BROTHER SNOW

ON PICKLED MORMONS.

Brother Snow preached the following discourse, in which he used the following odd simile:—

“Then, again, I will bring another figure, in regard to bringing about and getting this spirit in us, and digging deep that we, in the time of storm, may not be driven off. Place a cucumber in a barrel of vinegar, and there is little effect produced upon

it the first hour, nor in the first twelve hours. Examine it and you will find that the effect produced is merely upon the rind, for it requires a longer time to pickle it. A person’s being baptized has an effect upon him, but not the effect to pickle him immediately. It does not establish the law of right and of duty in him during the first twelve or twenty-four hours; he must remain in the church, like the cucumber in the vinegar, until he becomes saturated with the right spirit; until he becomes pickled in ‘Mormonism,’ in the law of God; we have got to have those things incorporated in our systems.”

And here is a poetical, astronomical, atheistical plea for polygamy:—

“HERE WE ARE.”

Composed for the 12th night of February, 1857.

BY W. W. PHELPS.

Shine you with the stars to-night—

Where the Orion so sweetly,

With their smiling wives in sight,

Show plurality completely:

Six or seven up in heaven,

Give a sample of the fair—

Nightly singing “Here we are.”

Shine you with the stars to-night—

Where the twins, in long communion,

Hold their pleasure and delight—

While the ‘lesser lights’ in union,

Watch Capella take a belly—

Full-of riding in the chair—

Nightly singing “Here we are.”

Shine you with the stars to-night—

Where the “Dog-stars” ever eye us

As the upper sons of light?

What if Kolob is Si-ni-us?

God, who’s Adam, with a madam, (!)

Brought our garden seeds from there,

Nightly siuging “Here we are.”

SERMON BY BRIGHAM YOUNG.

His compassion for the poor creatures who had just arrived from England, after a journey of more than a thousand miles across the plains, half-starved, and half-naked, plundered and deserted by their thievish leaders, and left to shift for themselves, is here admirably portrayed.

“Let me ask the sisters and brethren here, what better off are you to-day than as though you had started with a bundle under your arm? You started with an abundance, but have you any oxen or wagons, or trunks of valuable clothing or money? ‘No.’ What have you got? A sister says, ‘I have the underclothes I wore on the plains, and a dress, and a handkerchief which I pinned over my head in the absence of my sun bonnets, which were worn out, and I am here.’ Are you here? ‘Yes.’ Do you feel bad? ‘O, no; I feel pretty well.’ Now reflect, what else do we want of you, and what else do you want of yourselves? ‘Why,’ says one, ‘I want a dress and a pair of shoes.’ Well, go to work and earn them, and put them on and wear them. ‘I want a bonnet.’ Go to work and earn

it, and then wear it, as you used to do. You will pardon me for my abruptness; but I will tell you what that operation made me think of—that what you did not leave in hell's kitchen, you had to leave at the Devil's Gate. If you only honour your God and your religion, the silks and the satins, and the money you paid out for them, *may all go to hell with the balance* (!) I will say to the Saints abroad, if you can get some hickory cloth, or some buckskins, and let the sisters make dresses and garments that cannot easily be torn, and that will last till you get here, and come and bring yourselves, that is all we want. If they bring anything, let them bring their *sovereigns*; (!!) the gold will do them more good here than anything else; do not peddle it out in the world. Get the Lord to send an angel with you; get his Holy Spirit to travel with you to this place, and leave all trash behind. If the companies are composed solely of *young females*, *they may come by tens of thousands* if they like, for I have never yet seen anything in this market that can equal the handcart girls."

The young females and the *sovereigns* are his only concern, with which to make a "fresh start!"

DESTRUCTION OF THE "GENTILES."

From the Correspondent of the New York Tribune.

"On the 12th of last month the house of a man was torn down because he had presumed to disobey orders and refused to turn away some Gentiles who were boarding with him. Attempts have been made to fire the dwellings of T. S. Williams, the Attorney, and Judge Stiles, the United States Judge, for the part they took in the Hockaday Tannery Case. Both have been cut off from the Church, and denounced as apostates, for daring to do their duty and trying to enforce the laws of the country. It was the anxious wish of the Mormons to destroy the records of this case that induced them to burn the books and papers of the United States Circuit Court. The United States officials, Gen. Burr, the Surveyor-General, and Dr. Hart, the Indian Agent, are now in a very dangerous position. Open threats of burning or tearing down their offices and killing or maltreating them are daily made, and in one of the southern settlements at a Sunday meeting it was voted to raise a party to come and cut their throats! Unless the Government sends a military force here immediately, it will be impossible for any officers to remain through the summer, and it is constantly said, in the streets and in the meetings, that all the Gentiles must leave in the spring. At Social Hall, a few evenings since, the speakers, Messrs. Whelock and Clinton, declared that it was the intention and purpose of the Church to drive out the Gentiles."

*Note.—*This is the man, Whelock, whose proceedings while in this country were referred to in the *Antidote* of last week.

Dr. Brindley will deliver a lecture at the Corn Exchange, on Monday evening next, at eight o'clock.

THE EFFECTS OF MORMONISM

ON ITS OWN DISCIPLES, AND AS RELATED BY THEMSELVES.

It were impossible for the bitterest opponent of Mormonism to depict in stronger colours the effects of gross and licentious principles upon character, than is done in the discourse quoted below, in their own words, as published by themselves in their "Journal of Discourses," wherein it is directly asserted that "*adultery, drunkenness, and filthiness*" are the distinguishing features of their elders and high priests, and that they are "*full of hell!*" What an awful description of the results of a system upon its disciples and heads, and what a contrast does it present to the effects of Christianity upon the apostles and elders sent forth by our Lord to preach and to practise the "peaceable fruits of righteousness," and to inculcate and exhibit in themselves purity, temperance, and holiness to God. If these are the effects of Mormonism in only thirty years, what may we not expect if permitted to continue but for a single century? If it is this in its infancy, what will it be when it has attained to the growth and stature of mature age? Notice, too, this Mr. President Grant's frightful malediction:—"My prayer is that God's *indignation* may rest upon them, and that He will *curse* them from the crown of their heads to the soles of their feet!" How unlike the tender concern of the Almighty, who by the mouth of *His* prophet exclaims—"Turn ye, turn ye, why will ye die?" or the equally tender solicitude of our Lord, who "*wept*" over Jerusalem, when he thought upon the judgments that awaited her impenitent people—"O, Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." It should be observed that all this indignation on the part of Mr. Grant is not so much on account of their wickedness, for he himself is wallowing in the mire, but because they have dared to "*find fault with*" and "*criticise*" the conduct of their chiefs, whom they have seen to be even worse than themselves—it is their incessantly finding fault with these "*men of God*" (!) as they impiously style themselves, that has aroused their wrath against their subordinates, and determined them to "*shed their blood*," to terrify others into silence and submission:—

Remarks by President J. M. Grant, delivered in the Bowery, Great Salt Lake City, September 21, 1856.

"Some have received the Priesthood and a knowledge of the things of God, and still they dishonour the cause of truth, commit adultery, and every other abomination beneath the heavens, and then meet you here or in the street, and deny it.

"These are the abominable characters that we have in our midst, and they will seek unto wizards that peep, and to star-gazers and soothsayers, because they have no faith in the holy Priesthood, and then when they meet us, they want to be called Saints.

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THE ANTIDOTE.

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"The same characters will get drunk and wallow in the mire and filth, and yet they call themselves Saints, and seem to glory in their conduct, and they pride themselves in their greatness and in their abominations.

"And we have women here who like anything but the *celestial law* (that is, *plurality of wives*) of God; and if they could break asunder the cable of the Church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbours, and say they have not seen a week's happiness since they became acquainted with the law, or since their husbands took a second wife. They want to break up the Church of God, and to break it from their husbands and from their family connections.

"Then, again, there are men that are used as tools by their wives, and they are just a little better in appearance and in their habits than a little black boy. They live in filth and nastiness, they eat it and drink it, and they are filthy all over.

"We have Elders and High Priests that are precisely in this predicament.

"They are the old hardened sinners, and are almost, if not altogether, past improvement, and full of hell, and my prayer is, that God's indignation may rest upon them, and that He will curse them from the crown of their heads to the soles of their feet.

"I say, that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.

"We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye.

"You may think that I am not teaching you Bible doctrine; but what says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers, we need a place designated, where we can shed their blood.

"Talk about old clay; I would rather have clay from a new bank than some that we have had clogging the wheels for the last nineteen years. They are a perfect nuisance, and I want them cut off, and the sooner it is done the better.

"We have men who are incessantly finding fault, who get up a little party spirit, and criticise the conduct of men of God. They will find fault with this, that, and the other, and nothing is right for them, because they are full of all kinds of filth and wickedness.

"We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word, but in deed.

"I go in for letting the wrath of the Almighty burn up the dross and the filth; and if the people will not glorify the Lord by sanctifying themselves, let the wrath of the Almighty God burn against them, and the wrath of Joseph, and of Brigham, and of Heber, and of heaven.

"You can scarcely find a place in this city that is not full of filth and abominations; and if you would search them out, they would easily be weighed in the balances, and you would then find that they do not serve their God, and purify their bodies.

"But the course they are taking leads them to corrupt themselves, the soil, the waters, and the mountains, and they defile everything around them.

"Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid."

MORMONITE CHAPEL, THORP STREET.—On Tuesday evening last, June 30, at about half-past nine o'clock, a strange cadaverous-looking creature, with a profusion of beard, and a head of hair such as a clown in a pantomime produces *impromptu* by pouring a bottle of Rowland's Macassar on an old broom-head, arose, and under the inspiration of the spirit, whether gin or rum we were not near enough to ascertain, commenced with an infinite series of gesticulations, and jabbered forth a sort of cherrokee-kee cherro-kow wan-yam wakker-wakker, which we were gravely, but very unnecessarily, informed was an unknown tongue! As soon as this singular specimen of disguised humanity had taken his seat, another worthy was called upon to supply the interpretation: a demure-looking Mawworm, with very straight hair, and very little of it, got up about half-way, resting sideways on the edge of the table, and delivered himself of a string of passages of Scripture without any connection, and frequently made up of a few words from one passage, and a few from another. This was drawled out in such a way as plainly evinced the man's own consciousness of the imposition he was practising upon his unsuspecting dupes.

On Tuesday evening last, a number of the working men who have associated themselves together to contend with the out-door Mormon agents, held a meeting in Smithfield, at which large numbers were present. An Ex-Mormon Elder gave his "experiences" of the delusion, and was warmly applauded. On Wednesday evening next, they purpose attending at Gosta Green.

SIGNIFICANT.—The Mormons heard a few evenings ago that they were about to be visited by the Ghost of Dr. Brindley. Two policemen were sent for to guard the Mormon Chapel, and the sacred person of Mr. President Jones.

ALARM OF THE MORMONITES.—Mr. President Jones announced to the Thorp Street dupes, on Tuesday last, that "the day of trial to the Saints had come, but that they were the only people who would inherit the kingdom of God."

DR. BRINDLEY'S MOVEMENTS.

ON Sunday morning last, according to announcement, Dr. Brindley delivered an open air address in the Horse Fair, Birmingham, very near to the Mormonite Chapel, in Thorp Street. There was a large assemblage of the working classes, some in their shirt sleeves; several Mormons, male and female, were also present. After reading a few of the collects and prayers from the Church Prayer Book, and a chapter from the Bible, Dr. Brindley addressed his hearers upon the instructions of St. Paul to Timothy, as contained in the third chapter of his Epistle to Timothy, concerning the conduct and duties of bishops and deacons, how that they must be "blameless, of good behaviour, and having a *good report of them which are without*;" also that each must be "the husband of *one wife*." In like manner an elder was to be "blameless, the husband of *one wife*." A Mormon elder standing near Dr. Brindley here interrupted, by saying that the scriptures did not declare that *elders* were to have but one wife. Dr. Brindley turned to the 6th verse of the first chapter of the Epistle to Titus, and handed the book to him, requesting him to read the passage for himself—he did so, and acknowledged it was so written. This produced a strong sensation amongst all present. No other interruption took place; at the close of an energetic address on the necessity of personal goodness in the Christian teacher, as evidence of the goodness of what he taught, the Doxology was sung, and the meeting quietly dispersed.

In the afternoon, at three o'clock, a large number assembled in Smithfield, several of the Mormons being also present. Some prayers and collects were read, a psalm was sung, and the third chapter of St. John's Gospel and the second chapter of the Epistle to the Colossians were read. Baptism, as a spiritual sacrament, was discoursed upon, and its evidences enforced in the manifestation of a new birth unto Christ, by the altered life and conduct of him who being "risen again with Christ, seeketh those things which are above." No interruption of any kind took place, the deepest attention was paid throughout, and at the close, as Dr. Brindley was leaving, one old man, in his working suit, and unshaved, took Dr. Brindley's hand, shook it heartily, turning away his head and saying nothing; while a second, in his shirt sleeves, came up, and took his hand saying, "God bless you!"

In the evening a like orderly conduct prevailed in the large numbers present at Calthorpe Park; they were most attentive throughout, joined in the Psalm, and took off their hats while prayer was read. Later in the evening Dr. Brindley proceeded to St. George's, at the invitation of one of his auditors in Smithfield, who is an ex-elder of Mormonism, and now a sincere believer in Christianity. He and his wife gave much important information on the conduct of the Mormon leaders and the condition of the people at Utah, and handed to Dr. Brindley letters and affidavits from Utah, the contents of which will appear in the *Antidote*. Dr. Brindley was highly gratified by the way in which his Sunday exertions were received, and feels thankful to Almighty God that he was permitted so to labour in the cause of truth and righteousness.

On Monday morning Dr. Brindley visited Thorp Street, passing from house to house, both in the street and in the courts, leaving a copy of the *Antidote* free of charge at each residence. He was well received by

all the people, and earnestly invited to come and lecture to them on Sunday evening next. This he readily promised to do. One woman expressed much concern at her husband's having joined them, and seemed thankful to have a copy of the *Antidote* to lay before him. The Mormons are disliked in the neighbourhood for their rude and impudent behaviour, particularly the female portion of them.

On Sunday evening last the female Mormons were kept in their chapel until late, lest they should again be present at Dr. Brindley's addresses—they were, as a friend observed, *im-Muir-ed*!

Ten thousand copies of the following announcement have been circulated in Birmingham during the last few days, the facts recorded in which have made their impression on the public mind:—

"TWO LECTURES will be delivered by DR. BRINDLEY, at the CORN EXCHANGE, Birmingham, on THURSDAY, the 2nd, and MONDAY, the 6th July, commencing at Eight o'clock. Subject:—"THE CRIMES OF MORMONISM," when he will introduce his audience to such a CHAMBER OF HORRORS, made up of actual facts, as romance never pourtrayed, and the annals of crime never before equalled.

"Dr. Brindley will give the names and particulars of the victims driven to insanity, suicide and murder, by the seductions and adulteries of the Mormon 'Prophet' Joseph Smith; his successor Brigham Young; Richards, for some time in England; Wheelock, who married his true and only wife from Birmingham; Elder John Taylor; Joseph, the son (worthy of such a Father!) of Brigham Young; Elder Moses Martin; Orson Pratt; and Thomas Blazzard, who married Mrs. Wise, aged 40, and her *Three Daughters*, aged 18, 16, and 13 years!! also the case of Watt, who married *his own Daughter*, after he had allowed her to be defiled by Brigham Young!! All these things are known to Mr. 'Pastor' Muir—dare he deny them? If these things are true, as true undoubtedly they are, flee from these fiendish panderers to the grossest passions of our fallen nature, and avoid them as you would avoid an adder. Men, and dare I say, Women of Birmingham, attend these Lectures. If these charges are proved, let your execrations be deep, tho' not loud; and rest not until you have expelled the foul plague that now contaminates the moral atmosphere of your town.

"ADMISSION:—To the Reserved Seats, Sixpence; Second Seats, Threepence; Back Seats, Twopence. Tickets (for which an early application should be made) to be obtained of Mr. Ragg, High Street."

On Sunday morning next, at 11 o'clock; Dr. Brindley will deliver an address near the Mormonite Chapel, Cambridge Street, Crescent, Birmingham. Subject:—"Salvation through Christ alone, Acts, iv. 12. And at Half-past Six o'clock in the evening, by request of the inhabitants near the Mormonite Chapel, in Thorp Street, the Horse Fair. Subject:—"Christ the only way to Eternal Life, John, xiv. 6.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 3.

SATURDAY, JULY 11, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:

	£	s.	d.
The Rev. J. C. Barrett	0	2	6
Lieutenant Hopkins, R.N.	0	2	6
Mr. P. M. Twells	0	10	0
Mr. Cooper	0	10	0
The Rev. G. S. Bull, Birmingham	0	10	0
The Rev. Josiah Allport, Birmingham	0	10	0
The Earl of Shaftesbury (A. S.)	10	0	0
The Rev. Edward H—, Hyde Park...	10	0	0
Mr. Charles Benson, Bull Street, Birmingham	2	0	0
John Unett, Esq., Birmingham	5	0	0
Mr. Corbett	0	0	6
Mr. John Dixon	0	5	0

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcote House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, JULY 11, 1857.

THE public mind has been aroused, and but one opinion now prevails as to the real character of Mormonism, and how it should be dealt with. The compromising system of "let it alone, and it will die a natural death," has been completely exploded. People have begun to see *at last*, after this corrupting delusion has been allowed to make 77,690 "baptised" converts to its polluting errors in this country alone; that *something* ought to be done, that the deceived may be reclaimed, and that others about to be ensnared may be put upon their guard. The cries of husbands robbed of their wives—wives forcibly withdrawn from their husbands—parents left to weep over their ruined children—and children deprived of the tender solicitude of parents, have awakened the most lethargic to a sense of the frightful evil that has been growing up amongst us. The meetings lately held in Birmingham, Coventry, and elsewhere have drawn forth such an unmistakeable expression of popular feeling, that the most morbid Mormon must now feel convinced that "the latter days" of MORMONISM have unquestionably arrived, and that the golden plates, and the goggle spectacles, and the revelations sanctifying the practice of vice and immorality, and the "prophetic" appointment of

Yankee swindlers to *tillie* the credulous and unsuspecting working men of Great Britain, must all now go down together into that abyss of "popular delusions" which has engulfed the thousand and one errors that from time to time have crept in amongst us. The days of Mormonism are numbered. The impudent pretensions, the vulgar swagger, and the profane cursings of these heartless rogues are now received with the derision that is due to them; and the working classes, hitherto the victims of their imposture, stand forth manfully as witnesses to the frauds. Let it be the earnest prayerful desire of each and all, that it may please God not only to blot out this lying wonder, but to build up amongst us His own everlasting truth, and set up the crucified Saviour as the only "way, the truth, and the life."

DR. BRINDLEY'S LECTURES

DURING THE WEEK.

ON Monday evening last, the Corn Exchange, Birmingham, was crowded by a highly respectable and attentive audience. Dr. Brindley was surrounded by many ex-Mormon elders, two of whom had given evidence of their full confidence in Mormon promises by emigrating to the "land of Zion" in America. Luckily for them they had been able to make their escape and return to the land of christian liberty. Mr. Davis, who since his return had published his experiences of the realities of Mormonism, gave evidence of the gross atrocities which at Utah are not only practised, but approved of and legalized. His relations called forth the repeated execrations of the meeting, and when, in a stentorian voice, and as firm as one of his own Welsh mountains, he called out, "Come forward, you Yankee Elders, if there are any of you present—you are the men I want to face, come and deny these charges if you can"—the meeting broke forth into a perfect burst of applause, that resounded to the very roof. In another part of this number Mr. Davis's revelations are reported. Mr. Amos and Mr. Moore supplied valuable information of the way in which the Mormon exchequer is supplied, and the heartless extortions from the dis-

ciples to supply the Yankee missionaries to this country with funds, which they expend in the grossest dissipation, as related in No. 1 of the *Antidote*, where Mr. Wheelock's doings are set forth. One instance of their "tithing," the case of a poor washerwoman, who had earned but 10d. for one day's washing during the week, out of which they obliged her to give up a penny, produced a deep impression upon the meeting. A resolution was passed to the effect that the meeting, being convinced that Mormonism was in every respect blasphemous and demoralising, presented its thanks to Dr. Brindley for his exertions in exposing the system. Mr. Amos having ended his excellent address, Mr. Brindley said a few words on the system, which was warmly applauded.

W. M. Richards, Esq., proposed a resolution, which was seconded by — Harrison, Esq.

A vote of thanks was given to Dr. Brindley, and three cheers to the ex-Mormon elders for the evidence they had given.

The meeting then broke up.

On the following evening, Tuesday, there was assembled one of the largest meetings ever brought together within the walls of St. Mary's Hall, Coventry, to listen to Dr. Brindley's exposures, and Mr. Davis's confirmation. The Rev. Stephen Cragg, Minister of St. Thomas's, occupied the chair; he was supported by the Rev. Thomas Sheepshanks, and other clergymen and gentlemen.

Although Dr. Brindley's address and arguments on the Book of Mormon as a palpable forgery, and Mormonism as a Godless system of crime and profligacy, occupied upwards of two hours, he was listened to throughout with the most breathless attention, and heartily applauded. A resolution was submitted to the meeting as to the fairness with which Mormonism had been put upon its trial that night, and the fulness of the evidence by which it was condemned; when the "ayes" in confirmation, made the walls of the old Hall echo again. The negative was asked for, but profound silence was the only reply. It was a most triumphant meeting.

On Thursday evening, Dr. Brindley delivered a second lecture at the same place, on the Truth and Goodness of the Bible.

On Friday evening, Dr. Brindley lectured to a large open air meeting in Smithfield, Birmingham.

THE number of females present at the Mormonite Chapels in Birmingham has been observed to be in the ratio of about five to one male—many of the females are quite young girls; there are a few matronly-looking women, who ought to know better than to assist in producing female depravity.

SOLIHULL.—We hear the Mormons are beginning to preach their abominations in this place. We shall send a few copies of the *Antidote* for free distribution.

JOE SMITH'S FIRST INTRODUCTION OF POLYGAMY.

From the published Account of Mr. Samuel Hawthornthwaite, of Hulme, Manchester, dated Feb., 1857.

WE again quote from ex-Elder Mr. Hawthornthwaite's experiences, whose account of Elder Wheelock appeared in No. 1 of the *Antidote*. We have here given a very sufficient reason why polygamy and seduction were at length legalised in the Mormon "church," namely, that the practice had preceded the principle to such an extent, as to render it absolutely necessary for the arch-impostor to bring in a "revelation" to silence the continual outcries raised against him.

"On the 12th July, 1843, in the city of Nauvoo, N.A., Joseph, the Prophet, received a revelation commanding him to enter into the practice of polygamy. According to his own account, he 'was perfectly shocked at the Almighty because he tempted him to do such great wickedness, and had some serious thoughts of cutting his acquaintance.' (!!)

"In 1842, a year before the revelation was given, Dr. Bennett, a Mormon, and the mayor of Nauvoo, accused Joseph before the church of seducing his wife, and having many other wives besides. In the same year, Dr. Foster, also a Mormon, charged Joseph with the same crime. Joseph sent Elder Law, one of the twelve, on a mission; and no sooner had Law left the city than Joseph drove to his house and seduced his wife. When Law returned, his wife told him all that Joseph had said and done.

"Elder Higbee took oath, and said that the authorities 'had as many as ten and twelve wives apiece in 1842,' and that he had some of them.

"Above a year before the revelation was given, the state of morals in Nauvoo was such that Elder Orson Pratt, now an apostle in Liverpool, became so sickened with their debaucheries, that he could not fellowship even the Prophet himself, but lifted up his hand against him, on account of his extreme wickedness in this respect.—See *Millennial Star*, vol. iii., p. 103."

We have now most graphically described the wily artifices and cunning precautions employed by the miscreants Joe Smith and Brigham Young, in their tamperings with female virtue, before the pretended "revelation" to justify vice and infamy. It is impossible to read Miss Brotherton's letter without shuddering at the thought of the hundreds and thousands of our own countrywomen who have been caught in the meshes of those fiends, and left to the only alternative of suicide, which is frequent amongst them by means of laudanum, or to continued degradation and despair.

"But even before that again, Miss Martha Brotherton, one of my wife's friends, and a young lady of undoubted virtue, piety, and respectability, well known to the Saints in Manchester, emigrated to Nauvoo with a portion of the family, expecting to find in Zion that respect for virtue and chastity that had been represented to them in England. She had not been there long, however, before she penned the following letter:—

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"St. Louis, Missouri, July 18th, 1842.

"GENERAL JOHN C. BENNETT:

"Dear Sir,—I left Warsaw a short time since for this city, and having been called upon by you, through the *Sangamo Journal*, to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo nearly three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon apostles; when, early one morning, they both came to my brother-in-law's (John M'Ilwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend one day with them. The day being fine, I accordingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me, and after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps, when Young suddenly stopped, and said he would go to that brother's (pointing to a little log hut a few yards distant) and tell him that you (speaking to Kimball) and brother Glover, or Grover (I do not remember which), will value his land. When he had gone, Kimball turned to me and said, 'Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, and I will say I am going with you to show you the way. You know you want to see the Prophet, and you will then have an opportunity.' I made no reply. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, 'I shall see you again, Martha.' I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the falsehoods he wished me to do, told them to his wife himself. He then went and whispered in her ear, and asked if that would please her. 'Yes,' said she, 'or I can go along with you and Martha.' 'No,' said he, 'I have some business to do, and will call for you afterwards to go with me to the debate,' meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, 'Sister Martha, are you willing to do all that the Prophet requires you to do?' I said I believed I was, thinking of course he would require nothing wrong. 'Then,' said he, 'are you ready to take counsel?' I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. 'Well,' said he, 'there are many things revealed in these last days, that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom.' He further observed, 'Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: 'Positively no admittance.' He

observed, 'Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down to the tithing office, Martha.' He then left me in the tithing office, and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in, and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after, Joseph came in, and spoke to one of the clerks, and then went up stairs, followed by Young. Immediately after Kimball came in, 'Now, Martha,' said he, 'the Prophet has come; come up stairs.' I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me, and said, 'This is our private room, Martha.' 'Indeed, Sir,' said I, 'I must be highly honoured to be permitted to enter it.' He smiled, and then proceeded—'Sister Martha, I want to ask you a few questions; will you answer them?' 'Yes, sir,' said I. 'And will you promise not to mention them to any one?' 'If it is your desire, sir,' said I, 'I will not.' 'And you will not think any the worse of me for it, will you, Martha?' said he. 'No, sir,' I replied. 'Well,' said he, 'what are your feelings towards me?' I replied, 'My feelings are just the same towards you as they ever were, sir.' 'But, to come to the point more closely,' said he, 'have you not an affection for me, that, were it lawful and right, you could accept me for your husband and companion?' My feelings at that moment were indescribable. God only knows them. What, thought I, are these men, that I thought almost perfection itself, *deceivers*? and is all my fancied happiness but a dream? 'Twas even so; but my next thought was, which is the best way for me to act at this time? If I say *no*, they may do as they think proper; and to say *yes*, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, 'If it was lawful and right, perhaps I might; but you know, sir, it is not.' 'Well, but,' said he, 'brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that will take up the cross will receive the greatest blessings; and if you will accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening, and your parents will not know anything about it.' 'Sir,' said I, 'I should not like to do anything of the kind without the permission of my parents.' 'Well, but,' said he, 'you are of age, are you not?' 'No, sir,' said I, 'I shall not be until the 24th of May.' 'Well,' said he, 'that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel, it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?' 'I do not mind,' said I.

'Well, but I want you to say something,' said he. 'I want time to think about it,' said I. 'Well,' said he, 'I will have a kiss, anyhow,' and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. 'Well,' said Young, 'sister Martha would be willing if she knew it was lawful and right before God.' 'Well, Martha,' said Joseph, 'it is lawful and right before God—I know it is. Look here, sis, don't you believe in me?' I did not answer. 'Well, Martha,' said Joseph, 'just go a-head, and do as Brigham wants you to—he is the best man in the world, except me.' 'Oh!' said Brigham, 'then you are as good.' 'Yes,' said Joseph. 'Well,' said Young, 'we believe Joseph is a Prophet. I have known him near eight years, and always found him the same.' 'Yes,' said Joseph, 'and I know that this is right and lawful before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham you shall be blessed—God shall bless you, and my blessing shall rest upon you; and if you will be led by him you will do well; for I know Brigham will take care of you; and if he don't do his duty to you, come to me, and I will make him; and if you do not like it in a month or two, come to me, and I will make you free again: and if he turns you off, I will take you on.' 'Sir,' said I, rather warmly, 'it will be too late to think in a month or two after. I want to think first.' 'Well, but,' said he, 'the old proverb is, "Nothing ventured, nothing gained;" and it would be the greatest blessing ever bestowed upon you.' 'Yes,' said Young, 'and you will never have reason to repent it—that is, if I do not turn from righteousness, and I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?' 'No, sir,' said I. 'No,' said he, 'neither can any one else lay anything to my charge.' 'Well, then,' said Joseph, 'what are you afraid of, sis? Come, let me do the business for you.' 'Sir,' said I, 'do let me have a little time to think about it, and I will promise not to mention it to any one.' 'Well, but look here,' said he, 'you know a fellow will never be damned for doing the best he knows how?' 'Well, then,' said I, 'the best way I know of, is to go home and think and pray about it.' 'Well,' said Young, 'I shall leave it with brother Joseph, whether it would be best for you to have time or not.' 'Well,' said Joseph, 'I see no harm in her having time to think, if she will not fall into temptation.' 'O, sir,' said I, 'there is no fear of my falling into temptation.' 'Well, but,' said Brigham, 'you must promise me you will never mention it to any one.' 'I do promise it,' said I. 'Well,' said Joseph, 'you must promise me the same.' I promised him the same. 'Upon your honour,' said he, 'you will not tell.' 'No, sir, I will lose my life first,' said I. 'Well, that will do,' said he, 'that is the principle we go upon. I think I can trust you, Martha,' said he. 'Yes,' said I, 'I think you ought.' Joseph said, 'She looks as if she could keep a secret.' I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months, for the room was often engaged. I, however, had determined what to do. 'Well,' said Young, 'I will

see you to-morrow. I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.' 'Yes,' said I. The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to the meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, 'Wait, Martha, I am coming.' I said, 'I cannot; my sister is waiting for me.' He then threw his coat over his shoulders, and followed me out and whispered, 'Have you made up your mind, Martha?' 'Not exactly, sir,' said I; and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

"Yours respectfully,
"MARTHA BROTHERTON.

"Sworn to and subscribed before me, this 18th day of July, 1842. "DU BOUFFAY FREMON,

"Justice of the Peace for St. Louis County."

"Can we imagine anything more atrocious and devilish than this? One of our own country girls! It makes the blood boil with indignation! When the letter arrived in England, the Saints were made acquainted with its contents, and the faith of all who knew her became so shaken as to draw an explanation from the Mormon authorities."

"I asked Elder Sessions if Miss Brotherton's statements were true, and he replied, 'Yes; only she was a d—d fool for making such a bother about it!' There is a Mormon within 50 miles from Manchester (whose name I am not at liberty to state, *except something important depends upon it*), who was at Nauvoo, and he makes use of the same expressions as Elder Sessions."

And now observe the daring falsehood inserted in their own organ, the *Millennial Star*, in reference to this case in particular, and polygamy in general.

"But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that NO SUCH PRINCIPLE EVER EXISTED AMONG THE LATTER-DAY SAINTS, and NEVER WILL; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the Bible."—*Millennial Star*, vol. iii., p. 74.

"The infamous wretch! he was upholding, sanctioning and abetting the principle at the very same time, and shortly afterwards his first wife left him and went to work in a mill in the United States, while he was living with other women as wives and concubines! some of whom he took from England in 1842. Parley Pratt has for years been noted for his sanctified falsehoods and deceptions. In 1845, two years after the pretended Revelation was given, when J. C. Bennett published his *Exposé* of the wife-system in Nauvoo, Parley met it with a flat denial, asserting that 'no such doctrine is known, held, or practised as a principle of the Latter-Day Saints;' and also that 'it is but

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July 11.

THE ANTIDOTE.

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another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption and abomination ; and 'it is as foreign from the principles of the Church as the Devil is from God, or as sectarianism is from Christianity.'—*Millennial Star*, vol. vi, p. 22.

"It would be easy for me to multiply instances of this man's bare-faced falsehoods, but I think those already quoted are sufficient to give the reader an idea of his character."

And now we would ask the disciples of Mormonism, who have the candour to read these articles, that they may be able to judge for themselves—what possible reliance can they place in any statements made by their leaders? or how can they think of trusting themselves, their money, and their liberty to the guardianship of men who are fattening on their credulity, and living in infamy?

MORE REVELATIONS OF THE MORMON FRAUD.

Evidence of Mr. John E. Davis, for some time Mormon Elder at Cardiff, and lately escaped from Utah.

SCARCELY a day passes over but some additional victim to this foul deception discloses to Dr. Brindley his personal experiences of the frightful abominations practised by the "Saints," either at their own Sodom of Utah, or at their "select houses" in this country. Mr. John E. Davis is a witness beyond reproach, a man of character and christian principle, who joined the Mormons in honest simplicity, and carried his faith so far as to emigrate with a large number from England in February, 1853, proceeding direct to Utah.

The following are his introductory remarks to the pamphlet he has printed with his own name to it, and the *printer's and publisher's name*, and without any plea for "typographical errors." (!)

"INTRODUCTORY REMARKS.

"Having, in the summer of 1849, been induced by some of my acquaintance to go and hear the Mormonites, or Latter-day Saints as they style themselves, I by degrees became something of a convert to their doctrines, but for a time declined to be baptised, because I was a member of the Baptist church for several years before that; however, by continuing to attend their discourses, and hearing their ministers declare that they had power to heal the sick, speak with tongues, and cast out devils; and being myself afflicted with a chronic disease of my eyes, I thought to myself, if these people can do this, they must be the right people of God; and considering that such miracles were performed by the Apostles of Christ, I began to have greater faith in their preaching and teaching, and in December, 1849, I was baptised into their church, and in the course of a few years became so strong a convert, that I resolved to turn all my effects into money, and to emigrate with the Saints (as I then believed them to be) to the city of Zion, in the Valley of the Salt Lake; but ah! how soon the delusion vanished when I had my eyes opened to their

iniquity, upon being an eye witness and ear witness of their detestable proceedings.

"The following narrative is a faithful account of the journeyings of the Author with the self-styled Saints, his observations on the conduct of the heads of the sect, and a statement of several facts proving them to be the most iniquitous impostors and extortioners that ever professed to be actuated by any principles, which could by any sort of sophistry, claim to be considered as religionists: being the experience of the Author during a nine months' residence among them, and who sincerely thanks God that he has been spared at the age of 65 to return to his native country, to warn such of his countrymen as might otherwise be inclined to join the deluders, from such unpardonable folly. And the Author begs to assure his readers that he never yielded to the belief that Joseph Smith, or Brigham Young, could do anything for him towards his salvation, but that he always did, and still does, firmly believe and expect to get his interest with God through the merits and mediation of our blessed Lord and Saviour Jesus Christ; and the Author's fervent prayer to God is, to guide and enable him to speak the truth, and nothing but the truth, of what he has seen and experienced respecting the sect of the Mormonites and their proceedings."

Mr. Davis began to have his eyes opened to the practices of the *Saints*, while on board the vessel that conveyed them to America, as the following statement shows :—

"There was a man from the neighbourhood of Cardiff, of the name of William Thomas, an Elder of the Mormon sect, who had four daughters on board, passengers, which he seemed to be very desirous of bestowing in marriage on any of the brethren; indeed, I myself was rather strenuously urged to take one of them, but I declined, stating that I was far advanced in years, and that his daughters were all too young for me; his reply was, 'pooh! they are old enough, there are three of them in their teens.' I, however, was firm in declining, as I considered his conduct savoured too much of levity. And it was fortunate that I was firm of purpose, as I afterwards learnt that if any of the heads of the sect should cast a wistful eye on her, and prevail on her to become one of their wives, however many they had before, I did not dare to complain, but was without remedy: and, that should I persist in reclaiming her, I ran a great risk of being shot."

We are next introduced by Mr. Davis to a worthy of great consequence, and whose infamous proceedings are well described by him :—

"Here we met with a man named Thomas Pugh, of high title, and great authority in the Mormon Church, being known as First Counsel to the President of Wales. This man Pugh, was accompanied by his two sons, and his two intended wives, having left his own lawful wife in England at the time of his departure, and took these two women with him, to whom he was to be married on his arrival at Zion. We had gathered £100 for him in the different branches in Wales previous to emigrating. Besides this he had borrowed £30 before he left the country, under a promise of repaying it when he reached Zion, which was described and held out to

July 11.

us as a place where all our troubles would be at an end, the Mormon leaders having told us that if we could reach there we should be all right, and want for nothing; but I have lived there from the 10th October, 1853, till the 20th July, 1854, and saw no prospect of the promised felicity. As for Pugh, we left him at St. Louis, he not being able to proceed with us, having spent all his money, £180, as well as the produce of his watch and clothes, which he had pawned, and he was obliged to go to work in a hot country without a cent, in his pocket. This was a retributive judgment, and humiliating change to him, after having lived for years the life of a gentleman, riding about and living on the best that the victims of his cajolery could procure for him, to be obliged to earn his own bread by the sweat of his brow. I heard from the woman of the house where he lodged, that he had obtained a job of work in the neighbourhood of St. Louis, in clearing some land, at so much per yard. As to his wives, or intended wives, he never performed his promise to them: I never could learn that he was married to either of them, it is certain he did not take them to the promised land, and during my sojourn he had never reached there himself. Ann Anthony, I was informed, while we lay encamped at Caycock, had become married to another man, having left Pugh in consequence of the over-bearing disposition of Mary Jones, who was a bully of a woman, and had borne a very loose character before she left England. It would perhaps be proper here to mention that, although Pugh and his intended wives did not take their passage in the same vessel as ourselves, it was an undisputed fact that Ann Anthony had been delivered of a still-born child on her passage, and that Pugh did not attempt to deny his being the father, nor could he consistently do so, as it was known she passed as his wife, and the still-born child having six toes on each foot, which was the case with Pugh himself, the great toe on each foot being divided. Pugh's sons also remained behind at St. Louis, not being able to proceed for want of means. I also think it proper to state that our camp at Caycock, where we halted for a considerable time, was comprised of many other companies of emigrants from other places and other nations; and that the party which I came over with, formed only a portion of the camp: the whole camp comprising a body of upwards of three thousand persons."

"SELECT HOUSES!"

We scarcely dared venture to insert what follows, neither should we have done so were it not necessary that the sum of their abominations should be known, and that the brutalising pollutions of Mormon Sodomy might stink in the nostrils of every one bearing the name of man or woman that is yet uncorrupted.

"It appears that before our emigrating, Pugh had been living a most immoral and wicked life, that he and some others of the elders of the church had 'SELECT HOUSES,' among the brothers and sisters, where they frequently met, and where profaneusss and abominable practices were carried on to such extent, as would shock the most indecent minds, *making free with one another as they thought proper*; but of this I had never known or heard until I was some thousands of miles on my

journey, in fact, these select houses were not made known to the disciples of the Church generally, but was confined to the elders, and men and women who assumed to have the gift of speaking with unknown tongues, &c."

What sickening reflections crowd upon the mind at the bare mention of these "select houses!" How humiliating to think that in this our boasted nineteenth century, and in "Christian" England, such corrupting wickedness should be systematically introduced amongst us! Why have these wretched principles and practices been allowed to grow up and strengthen amongst us for twenty years, without the employment of any methodical energetic means to warn the credulous and unsuspecting, and to refute the monstrous dogmas and pretensions of ignorant and designing men?

How many families are at this moment, throughout England and Wales, grieving over lost and ruined children, borne along into the vortex of this blasting delusion! A fearful accountability rests somewhere, that 79,000 persons in Great Britain alone should have been suffered to become proselytes to so fearful an imposture.

Take two other extracts from Mr. Davis's account of what he saw while at Utah.

"After a marriage takes place according to the Mormon law, the parties are allowed to separate if they think proper. For instance, if a man is so poor as to be unable to provide his wife with tea, sugar, cheese, and other necessaries, another who is better off, and has taken a fancy to her, will come and wheedle her in this manner. 'Why do you live in poverty with your husband? come and be my wife, and you shall have plenty of tea, coffee, sugar, and all other nourishments.' If she gives way to this man, he will marry her, and the former husband has no power to resist, so that it is evident the marriage institution according to Mormon law is not a contract for better or worse, and no ways binding, but merely a state of concubinage, and yet if one man is known to have committed adultery with another man's wife, before the separation takes place, he is shot at once. I know men living there who have married both the mother and her daughter. There is a man living in the first ward who has four wives, and who is actually the father of children by his own daughter!!!

"The reader will recollect my mentioning my old friend, Chambers, a Cardiff man, whose grave we passed by on the plains: his widow and children arrived safe in Salt Lake City, and she being a very tidy good-looking little woman was soon picked up, and married to a man who had one wife and children before. The wedding was kept up in high glee, the ceremony was performed by Brigham Young, the married couple thus being sealed in this world and the world to come, to all eternity. Any elder or bishop has the power to marry, but to Brigham Young alone belongs the power of marrying to all eternity, both in this world and the next; yet it seems this eternity is of very short duration in some instances, and it was so in this case, notwithstanding the parties were sealed to all eternity—for Brigham Young has great power given him if he

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can get well paid for it, and can unmarry and unseal, as appears by the following fact within my own knowledge and under my own observation:—Chambers' widow (that was) lived in the same house with her husband and his first wife and the two parties of children for one month, but the man becoming tired of his bargain he paid Brigham Young 50 dollars, that is £10 8s. 4d. of English money, for which he was unsealed and unmarried, and the *widow Chambers was turned out of doors, she and her children!!!* No one is allowed to dispute the authority of Young, for I remember that on one occasion, when a man, J. Gallop, asked for permission to speak his sentiments, and attempted to argue the matter with Young, he told him to shut his mouth, unless he wanted a bullet through his head! This Gallop told me himself. What language for the prophet of the most High God! W. D. Richards, the prophet's first counsel, died while I was in the settlement, and his death-bed was awful; also the patriarch, John Smith, whose part was to bless the people if they paid him well for it; but no pay, no blessing. The former left four and the latter three wives, behind at their deaths. As for Brigham Young, it would occupy pages to describe his wives and marriages."

Working men and women of England, Christian or not Christian, as *men and women* I address you, and I ask you, can you, will you sanction these unnatural crimes, or will you so much as tolerate the bare presence of these Yankee swindlers and panders to vice?

THE POWER OF CONSCIENCE.—Thorp Street Mormon Chapel was guarded last Sunday evening by six policemen, two of whom, as a guard of honour, escorted Mr. Muir to his house of call, after he had ended his blasphemous railings and "filthy conversation." Observing some of his hearers, who for the most part were very young women, look round on those whom curiosity had attracted to the chapel, he threatened to throw the Bible at their heads if they looked away from him again!

MODERN BIOGRAPHY.—The learned professor of unknown tongues, who does the *cherrokee-kee* at the Mormon chapels, and whose *physiognomy* we endeavoured to pourtray in the last *Antidote*, is a most disreputable character, living in the Old Inkleys. When not dressed up for his Sunday performances he is a perfect bundle of rags, and filthiness personified. He was a wood turner, but is now a turner of wood, for surely none but blocks could be converted by so gross and palpable an imposture as the jabber of unknown tongues. Could not Uncle Barnum turn "an honest penny" by putting him in a penny show, and exhibiting him beside the pig-faced lady? We think it would take, especially if Muir would do the descriptive. His wife, now a rag and bone gatherer, and nearly as unsightly as himself, was once a very respectable, intelligent, nice-looking young woman, in service at Dee's Royal Hotel! What a melancholy degradation is her present position!

[COMMUNICATED.]
A MODEL "SAINT."

Brigham Young, the Mormon chief, has a saintly follower in this town, so devoted to the cause of Joe Smith and the abominations of Mormonism, that he declared to a brother saint more weak in the faith than himself, that he is "prepared to take the life of any man who opposes Mormonism, if told it is right to do so, and commanded by his Church to do so." Let Elder Phillips deny this if he dare, and the weak brother, who is no longer "a Saint," shall meet him face to face in any public meeting in Birmingham.

If one is found ready to do this, who can say there are not a hundred others ready to do the same?

SPECIMENS OF MORMON PULPIT ORATORY.—On Sunday last, Muir, in the course of his peroration at Thorp Street Chapel, told his hearers that he would "be d—d if he would have any of their Christianity," and added, "they," that is Christians who oppose him, "may all go to hell"! At Cambridge Street Chapel, Mr. Elder Napper said, "I will pledge my word that Joseph Smith was an inspired prophet, whom all men ought to receive. So also have the Apostles and Elders of the Mormon Church the gift of inspiration, the gift of tongues, and the power of working miracles. I can prove the healing of the sick, because I was miraculously cured of erysipelas by the laying on of hands. (!) If you reject our church and the Book of Mormon you will be damned. Do not be surprised if you are calumniated, for Jesus Christ himself was accused of being a whoremonger and adulterer." This blasphemous lie caused those present who were not Mormons audibly to express their indignation. To restore order, as it was said, a hymn was sung, and the Sacrament administered by offering to every one present, men, women, and children, bread and water from tin plates and cans! Strangers then left the chapel in disgust.

MORMON CHARITY.—On Thursday evening, at Villa Street Chapel, Muir told his hearers that he had four sons, but hoped to have just ninety-six more, and that would make a hundred. When these were grown up, he would "lead them forth to damn his persecutors!"

MUIR'S MOST DISGUSTING ADMISSION OF MORMON IMMORALITY.—On the same Thursday evening, and at the same place, Muir thus discoursed:—"Dr. Brindley has charged a man at Salt Lake City with marrying his own daughter, after she had been defiled by Brigham Young. That's a lie, for I know the parties well—she was *only his sister*, and *there is no harm in that!!!*" And now listen to his argument in support of this wickedness:—"Abraham married his sister, and that was the case with this man, for I know them!" Was there ever such a wretched perversion of a plain passage of Scripture,

which we now quote in full from Gen. xii., 11 to 13. " And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold, now I know that thou art a fair woman to look upon : therefore it shall come to pass when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but save thee alive. *Say, I pray thee, thou art my sister, that it may be well with me for thy sake.*" Whence too the after reproof of Pharaoh, at verse 19, " Why saidst thou, She is my sister ?" Such is a specimen of their ignorant perversions of Scripture narrative to sanction their own crying sins.

DR. BRINDLEY'S MOVEMENTS.

ON Sunday next, the 12th inst., Dr. Brindley will deliver open air addresses—in the morning at 11 o'clock, near the Mormon Chapel, Villa Street, Lozells, and in the evening at half-past 6—in Thorp Street, as on Sunday last. Subjects—in the morning, " David's sin and its consequences,"—II. Sam uel chap. xii. In the evening, " The Widow of Zarephath,"—I. Kings, chap. xvii.

On Sunday last Dr. Brindley addressed a very large number of the working classes, assembled in the morning at 11 o'clock, near to the Mormonite Chapel, Cambridge Street; and in the evening at half-past 6, near the Mormonite Chapel, Thorp Street, Birmingham. They were most orderly and attentive during the reading of the prayers and the delivery of the address. On each occasion his endeavour was to set before them the love of Christ, and the sufficiency of His atonement for the sins of the world, and the completeness of the salvation through faith in His name. In the afternoon Dr. Brindley visited a family that had suffered much sorrow in consequence of the death of their son and his young wife, amongst the Mormons, in America, under very questionable circumstances. Mr. Orson Pratt had communicated with the deceased's family in Birmingham, and had had the impudence to intimate that the orphan child, left destitute by the young couple, might be brought over to them if they would guarantee the sum of ONE THOUSAND POUNDS ! On Monday morning Dr. Brindley waited upon Mr. Underhill, the American Vice-Consul, who entertained the matter with the kindest possible consideration, but much regretted that in the present state of affairs at Utah, it was out of his power to do anything to help them. The same evening Dr. Brindley lectured at the Corn Exchange, as elsewhere noticed. On Tuesday evening he lectured at Coventry; on the following evening he met some of the Working Men's Committee in Birmingham; on Thursday evening he again lectured at Coventry; and on Friday evening at Birmingham.

A CONSIDERABLE number of the *Antidotes* have again been distributed, free of charge, in Allison Street, Villa Street, the Old Inkleys, and other neighbourhoods under Mormon teachings; as also in the town of Coventry 100 copies have been sent through the post, to people of influence in the town and neighbourhood, that they may be made acquainted with the real character and extent of the evil.

TWENTY REASONS WHY I AM NOT A MORMONITE.

BY A WORKING MAN.

1.—Because the Book of Mormon, which is the foundation of their system, is a work of fiction, it being (with the exception of passages borrowed from the Scriptures) the production of Mr. S. Spaulding, who wrote it for amusement as the imagined history of the Ancient Americans, whom he made to appear as a portion of the ten lost Tribes of Israel. The original manuscript, now in the possession of his widow, has been examined by Dr. Hurlburt, and others, and they, with the widow and neighbours of the late Mr. Spaulding (who often heard him read it), have made affidavits upon oath, that the historical part of the Book of Mormon is the exact counterpart of Mr. Spaulding's manuscript.

2.—Because the Book of Mormon flatly contradicts the Scriptures, impiously representing God as instituting and blessing a new Priesthood from the Tribe of Joseph, while the Scriptures repeatedly affirm, that any man not of the family of Levi or Aaron, who should approach the office of Priest, should surely die. Numbers, xvi. 40, 47; xviii. 7.

3.—Because it is written in the 49th chapter of the Book of Genesis, 10th verse—" The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." But the Book of Mormon represents that sceptre as having departed hundreds of years before Shiloh's coming, and like the priesthood having passed into the hands of the descendants of Joseph.

4.—Because St. Paul, speaking by inspiration of the Holy Ghost, distinctly says, " the mystery of Christ " (respecting the calling of the Gentiles) was not made known before his time, Ephesians, iii., 4, 5. St. Paul wrote this Epistle thirty-three years after the death of our blessed Redeemer. But the Book of Mormon gives the lie to the Apostle, and informs us that one Nephi, a renegade Jew, made known all these mysteries six hundred years before the Messiah came.

5.—Because the Scriptures tell us that the disciples were first called Christians at Antioch. But the Book of Mormon says persons were first called Christians in America, and that before Christ came into the world. Now, believing the Bible, I must reject the Book of Mormon.

(To be continued in our next.)

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Saturday, July 11, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,
EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 4.

SATURDAY, JULY 18, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

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COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. Ragg, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, JULY 18, 1857.

THERE have been several conflicting statements lately in the American newspapers touching the Government's intentions towards Utah. By the last mail, however, it appears that the army destined for the Mormon settlement is actually in motion. If so, they will easily pass over what is called the "Plains," a distance of 1100 miles, before winter sets in—that is, if not attacked in the mountainous steeps and passes of these so-called "plains," by the Mormons and the Indian tribes, whom they are endeavouring to enlist into their service.

An erroneous impression, as we think, prevails, which is that the American army is being despatched to attack and break up the Mormon settlement at Utah. The army only accompanies the civil power to ensure that this may be acknowledged and respected by the Mormon; and to enforce the wholesome laws of justice and civil and religious freedom, in place of fanatic despotism and lynch law. The firm establishment of American rule and security would enable the victims of Mormon brutality to assert their independence—to resist robbery, whether of their goods or their wives and daughters; and would protect the latter from the forced embrace of the filthy sensualists, who now first dishonour them, and then "turn them up" to suffering and despair. The practical effect of the appearance of a stand-

ing army at Utah, will be virtually to break up Mormonism there, but will not, we apprehend, have the effect of preventing the transplantation and future growth of the noisome fungus in other unprotected spots. The American government has a great deal to do yet, before it can wipe out Mormon degradation and violence, tacitly permitted up to this time to defy its authority.

Many inquiries are now making as to the numerical strength and real defensive or aggressive power of the Salt Lake inhabitants. It is very difficult to give even a proximate estimate, for there are no proper towns, but clusters of neighbouring settlements, each divided into WARDS. A ward consists of ten blocks, and each block contains ten acres, the latter supporting on an average 20 to 25 families. All able-bodied men are regularly practised in the use of arms, and the whole community is one vast militia establishment. Their arms are continually inspected, and every male adult is bound to have by him, in a state of readiness, and at his own cost, so many rounds of ammunition. They would, we should think, make a poor army in the field, but would prove a troublesome body in guerilla warfare.

The Boston *Banner of Light* of the 2nd of July instant, has the following article, with the peculiar expression that Brigham Young "has at present but forty-three wives," so that it would appear his threat, quoted in No. 1 of the *Antidote*, to turn his wives adrift and "take a fresh start," has been literally carried out.

BRIGHAM YOUNG.

"The immediate and manifest duty of the government is to arrest this notorious villain, and the satellites which surround him. Already too much time has been wasted in sending civil officers into Utah. What is wanted is men, men with arms in their hands, and who are trained to use them to support the laws of the country. A correspondent of the *Chicago Tribune* gives the following sketch of the Mormon leader:

"Brigham claims to be worth 250,000 dollars. He has at present but forty-three wives, quite a large number having been by him cast off of late.

"I saw a pen-and-ink sketch of Young, a perfect

likeness. It is a hard and heartless countenance—the animal predominating, and nothing to indicate mental superiority or intellectual cultivation. He is, in fact, a very illiterate man, nothing more than a rough fanatic knave, with an indomitable will.

“He is continually preaching the most violent harangues against our government and our institutions, and exhorting the people to stand up for Mormon rights and Mormon institutions at all and every hazard. He says they have the moral right to demand protection and a ‘letting alone’ from our government; but, if they cannot secure this, they have the physical power to protect themselves, and beat back all Gentiles who are not among the anointed of the Lord.

“It is not at all unfrequent to have young girls not more than *twelve years of age*, sealed to ‘the saints,’ and fourteen is a common age.

“Education is totally neglected, and there is scarcely a school in the valley. Congress passed an appropriation of 25,000 dollars for a seminary at Deseret. Brigham took the money, and that was the last of the Deseret Seminary.

“The Danites, or ‘Destroying Angels,’ are a fearful organization, who do not scruple to take life if they are so commanded by Young. They are bound together by solemn oaths and pledges, and acknowledge no authority higher than the Governor.

“There are not a hundred ‘Gentiles’ in Utah, and the Mormons are fast compelling them to leave. They assert they will not allow a Gentile to reside in their midst.”

THE PRACTICAL EFFECTS OF POLYGAMY;

Or family pictures at Utah, from Mr. Hawthornthwaite's Sketch-book.

“The Prophet Brigham, in 1854, had thirty children, of whom eight were by his first and second lawful wives; the remaining twenty-two were by his *spirituals*. He had about fifty wives in Salt Lake city alone, some of whom were widows of Joseph Smith, and were probably past the time of having children; but supposing him to have had thirty who were capable of having issue—which is far below the true number—the twenty-two children would be less than one child to a concubine. If each of these degraded females could have been the honoured wife of one husband, the aggregate number of children, according to the usual average of ‘four in a family,’ would be one hundred and twenty, showing a loss in population of ninety-eight.

“It is a remarkable fact, that the children of these polygamous parents in Utah, are more wicked and incorrigible than any other class of children in existence. Brigham Young’s own son, Joseph, may be seen, almost any day, rolling through the streets of Salt Lake City as drunk as a pig, and cursing and swearing in such a manner as would disgrace the lowest haunts of gentile England. One day he rode up to Mr. Hill’s door in Salt Lake city, and presented a pistol at his head, saying at the same time, ‘If you don’t hold your tongue, you — old —, I’ll blow your — brains out, that I will!’ At the same time he could not stand on his feet through the effects of a bottle of whiskey which he had by his side.

“But, says one, the Saints say there are no intoxicating drinks in Salt Lake city. Twaddle. Brigham

Young is a whiskey brewer, and the only one in the territory. He takes a glass every morning in bed—he says he *CANNOT GET UP WITHOUT IT*.

“Joseph Young, Brigham’s son, was sent to England to *preach the Gospel* (!). A more ignorant youth could not be found, although he had two or three wives and a family of children. Elder Kelly and myself coninued a grammar-class almost entirely on his account. He attended once or twice, and that was all; at last he said to me, ‘Brother Hawthornthwaite, this grammar’s too dry for me; I want something with fun in it. So I’ll go and see sister —.’ He spent most of his time in England at the theatre, the opera, or among the women.

“Mr. Ferris says, ‘The children (in Salt Lake City) are subject to a frightful degree of sickness and mortality. This is the combined result of the gross sensuality of the parents, and *want of care towards their offspring*. As a general rule, these saintly pretenders take as little care of their wives as of their children; and of both less than a careful farmer in the States would of his cattle; and nowhere out of the ‘Five Points’ in New York city can a *more filthy, miserable, neglected-looking, and disorderly rabble of children be found than in the streets of Great Salt Lake city*.

“Another plea for polygamy is, that there are more women than men in Utah, and that it is necessary for the salvation of the females that they should have husbands to save them. But the census of 1851 disclosed the fact that there were *698 more males than females* in the Mormon territory. Subsequent emigrations have not much changed this proportion. For each man to have two wives would require twice as many females as males. Of course it follows that where the principals have from ten to fifty in their harems, which is the case, large numbers cannot have even one.”

ADDITIONAL EXTRAORDINARY DISCLOSURES.

Extracted from Mr. Hawthornthwaite's Pamphlet.

“Having said so much on Mormonism in England, we will now take a slight view of it in Salt Lake Valley, as it is the ‘place of gathering in these the last days.’ The Mormons preach about it, sing about it, pray about it, and hundreds of them even dream about it; it is the ‘Zion of the Lord,’ the ‘Holy City,’ ‘the land flowing with milk and honey,’ where every man shall sit under his own vine and fig tree; it is the ‘home of the brave and the free,’ the *Deseret*, ‘the land of the honey bee’; it is ‘the fairest among ten thousand,’ and the ‘altogether lovely’; and as much more as you please to make it. To get there a genuine Saint will sacrifice his food, raiment, wives, children, friends, honour, honesty, and even his own life; on it depends his eternal salvation—he cannot be saved, but in Zion.”

In the following account of the internal condition of Mormonism as practised at Utah, we have a number of plain but graphic statements that must undeceive the most credulous disciple, and open his eyes to the sickening realities that await him should he still persist in crediting the intentional and shameless falsehoods of the interested speculators in this money-getting scheme. The straightforward account of the writer of the letter, who and what Mr. Hill is, and *where he is still to be met with*, and called upon to retract his statements, if they can be

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shown to be false—places Mr. Hill's details beyond suspicion, while they remain unanswered. Mr. Hawthornthwaite thus prefaces the letter:—

"The following letter has been kindly sent to me by Mr. Hill, who is now in Manchester. He was formerly a tobacco merchant, in Esdaile's Buildings, Oxford Street, Manchester, of much respectability. He emigrated to Salt Lake Valley, with his wife, in 1851. While there he was respected by the community, and ordained to the office of a *high priest*. He returned to Manchester in the month of July last (1856), much injured in health, and robbed of all he possessed, even to his wife. He is prepared to answer for the truth of his statements."

And now, for two portraits, that of the heartless wretch, Orson Hyde, who stands next in power to Brigham Young; and of the cunning Mr. Orson Pratt, who *came over from America* truly enough, "without money and without scrip," but who *returned to America* with all those wagons loaded with his robberies of the working men and women of England! the same Mr. Orson Pratt who is now so busy collecting *another load of plunder* in this country, that he hopes to make off with next spring.

"Clarendon Street, Hulme, January, 1857.

"MR. HAWTHORNTHWAITE:

"Dear Sir,—You ask me to give you some particulars of my experience among the Saints, for the purpose of publication. I will proceed at once to relate a few circumstances, which I think will be calculated to give an idea of all the rest. Please to excuse my manner of putting them together, as I write them down just as they occur to my memory.

"I became acquainted with Orson Hyde and family at Council Bluffs, in 1851. His wife was an amiable person, and of a kind disposition; she earned him a great deal of money by her needle, and, through her close application with it, she became nearly blind. In 1852, he went into the valley, where his wife continued her incessant toil with her needle, so laboriously, that in a short time her eye-sight failed her, she became blind, and could work no more. Orson Hyde told her that if she did not work, she must not eat, and therefore he went to Brigham Young, and obtained a divorce from his poor blind wife, who had earned him thousands of dollars, and brought up his children with much care. She now rambles up and down Salt Lake Valley, getting a meal here and a meal there, a night's lodgings here, and a night's lodgings there; although her husband is the richest man in the Valley, with the exception of Brigham Young. I have given her many a meal's meat, and when I left the Valley, she was in a state of utter destitution. When this is the state of things among heads of the Church, you may judge the condition of the others.

"I was acquainted with Orson Pratt, both at Council Bluffs and Salt Lake. When on his route to the Valley, from his English mission, he had thirteen wagons loaded with goods, a carriage, and three beautiful horses. I know not what the wagons contained, but in one was a piano-forte and musical instruments for his family, while in another I saw pier glasses, ornaments, etc. The cost of his train, leaving out the contents of his wagons, I calculated at not less than 5290 dollars.

He got the English brethren to drive for him over the plains, for which he gave them nothing but their meat, and that of the coarsest kind. When they complained to his wife, she called them 'English glutons.' The usual wages for drivers are from 20 to 25 dollars, and the best of meat."

"Orson Pratt has a fine house in the Valley, with stables and coach houses complete. The house is beautifully furnished. Mrs. Orson Pratt told me, that when she came to England she had nothing, but now she had clothing sufficient to last her *thirty years*. His wagons stood round the house during the whole of the winter, some empty, and some full—having no place to stow the contents. One of the drivers asked Pratt to let him have an empty wagon to sleep in during the winter, but the apostle indignantly refused."

We are next introduced to Mrs. Orson Pratt No. 1, the Yankee wife, the *prima donna* of the harem, who fares "sumptuously every day, while the poor young girls trepanned from their English homes, robbed of their liberty and virtue, the cast-offs of the lustful brute whose gratification is now only in fresh victims—these are left in filth and destitution to die by slow degrees far away from country, from friends, and even the solace of the religion in which they were brought up.

"Mrs. Orson Pratt does not allow the other wives to live within two miles from her, nor will she suffer them to visit her house. The wives live in the 21st ward, two miles north, in a miserable looking hovel, with the roof partly off. There are four of them living together, with about eight or ten children, and such was their destitute appearance, that, although I knew them in England, yet I did not know them again in Salt Lake. They invited me to take dinner with them one day, for the purpose of having some talk with me about the land they came from. Their meal consisted of potatoes, squach, salt, and milk. They said, 'We have not seen any flour within this last month, nor can we tell the time when we had any flesh meat.' They told me they would give their arms from their bodies if they were only in England again. Miss Marion Ross, a young lady who knows you well, is in this lot. While these four poor young women were starving, and their children crying for bread, the other wife lived in luxury and over-abundance. The Church was building Orson Pratt another house, opposite the Tabernacle, when I left."

Who does not know the comfort of a fire in the depth of winter, and the misery to the half-fed poor to be without warmth? How is this necessary supplied to the "saints" in the land of Zion? Listen to Mr. Hill's account of the warm-hearted consideration of the Kimballs and the Pratts; see how infidels wring out of their enslaved disciples the last drop of human blood and human endurance.

"The authorities arrogate to themselves the right to rob the labouring man in every possible way. One or two circumstances I will name, just to show you. We have no coal in the Valley, but have to burn trees, which grow in the kanyons (or ravines). The prophet and the twelve have seized all these kanyons for themselves, and have fixed a toll upon all those who go to get wood. If you go into the City Creek kanyon, and

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take three loads of wood, you must lay one of them down at Brigham's door. If in logs, you take two and leave him one. Ten miles north of the city is another kanyon, called Kanyon Creek Kanyon, which is claimed by Heber C. Kimball. Before you can go into this kanyon, you must pay to Heber Kimball a half-dollar, or there is no admittance on any account.—The half-dollar must be in cash, not in kind. I have known hundreds to be turned back, in the very depths of winter, after going down on their knees to him, but he will not let them in without the money. The Bute Kanyon is six miles east of the city, and belongs to Bishop Wells. He only charges a quarter-dollar,—because there is nothing in it. Wells has another kanyon near Big Mountain, for which he charges the same. Parley Pratt has one, but it is nearly empty,—he also charges a quarter-dollar. There is now no wood between twenty or thirty miles from the city, and what the poor folks will do in two or three years more, I cannot tell."

"I remember the emigration coming into the Valley in 1854. There were 90 wagons, with 10 persons in each wagon, making 900 persons. 165 had died on the way. They arrived on the 3rd of October, when the snow was thick on the ground. The authorities, *having taken their oxen and cows from them*, made them camp on an open space, taking no further notice of them. Many of them died for the want of food and fire. I have often seen from 20 to 30 young females start from the camp in the morning, bare-foot, for Red Bute kanyon, a distance of ten miles, through snow and ice, and come back again to the city at night, with loads of wood on their backs, worn down with cold, hunger, and fatigue. As these wretched girls passed Brigham's house, (which they had to do,) they could see above 100 loads of wood piled up behind it, guarded by one of his servants." "When these young emigrants are fairly worn down and destitute, the authorities go and pick out the prettiest girls, engage them for servants, and, in a few days, they are the wives of these ugly old 'devils!' and more than that, in about a fortnight more, they are divorced again, to be picked up by some other old scoundrel! Excuse me, sir, but it makes my blood boil when I think of it."

The two instances of depravity that are next adduced, are so revolting that were not the names of the parties concerned circumstantially set forth, we must have withheld our belief in acts of wickedness that the mere instincts of our nature shrink from. Unhappily such unparalleled degradation has other similar examples among the Mormons, as will be seen by reference to Mr. Davis's book, before quoted. We now continue the testimony of Mr. Hill only.

"There is a man in the 7th ward, called Thomas Blezard,* who married a woman and her three daughters. This woman's name was Mrs. Wise, her husband died on the plains; she was about 40 years of age, her eldest daughter 18, the next 16, and the youngest about 13!!! He had two distinct families in the house before that. I am personally acquainted with all these parties."

"G. D. Watt behaved himself very indecently towards his own daughter, when at Council Bluffs, frequently being seen in her wagon, in a most disgusting state. When he arrived in the Valley he asked Brigham

* QUERY.—Deelchab (Editor.)

to marry them, but Brigham told him that the time had not yet come for the general priesthood to marry their own daughters, but the time was not far distant when all the priesthood would be allowed the privilege of Lot. As she was a nice-looking young woman, Brigham married her himself, and took her to his house. In about three weeks after, he sent for Elder Watt, handed over to him the girl, telling him at the same time, that he might now have his daughter for a wife, as the time had come. Brigham married them!!!

What Mr. Hill's feelings must have been when he penned what follows, we can more readily conceive than describe. Well might that wretched man, Parley Pratt, court concealment at the last, and fear to be overtaken by an injured husband. Knowing what human nature is, and the terrible strength of human passions under such strong provocation, our wonder is, not that Parley Pratt should at last have fallen a victim to the deadly anger he had aroused; but that he so long escaped the vengeance of the Hills and the Macleans, whose best and strongest feelings he had so grossly lacerated.

"I had not been long in the Valley, before Parley Pratt began to visit my house, in my absence. One day, when I came home from the kanyon, my wife told me that Parley had been to her, and he wanted her to leave me, telling her that I was poor, and could not save her. I had lived with my wife nearly thirty years, and I am not ashamed to say I loved her, and, in return, she loved me. 'But,' she said, 'he has threatened to curse us both, if I do not become his wife. I would rather have you, William, than all the men I ever saw.' In a few days after, I came home to my wife, as I thought, but found her gone! On inquiry, I was told that Parley had been during the afternoon, and had taken her away in his carriage. I went to Brigham, and asked him to give me back my wife; but he turned himself round and said, 'If Parley has got your wife, you must get another.' I saw her go to the Tabernacle, in Parley's carriage, the Sunday but one after, and the moment I looked at her, a big Danite took me by the shoulders, and said, 'Move on, brother Hill, you can't stand there.' I was a marked man. Six weeks after he took her, I was asked if I would have her back again, to which I indignantly replied, 'Never, while my heart is warm!' She is now Parley's twelfth wife. I saw her just before I came away, setting potatoes behind Parley's house, with another of his wives, (Ann Walker,) and when she saw me, she dropped down on the floor and covered her head with her hands. I was told the next day, that she had fainted; they carried her into the house, laid her on her back on the floor, and the first word she spoke was, 'Oh, William! William!'"

Poor creature! may God help her, although a husband has deserted her. Surely the cry of the oppressed will ascend up to heaven and bring down a terrible curse upon these enemies of God and man. They bide their time, but assuredly they are "treasuring up unto themselves wrath against the day of wrath, and the revelation of the righteous judgment of God."

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"I left Salt Lake Valley with a company of 63 persons, all well armed. The Danites followed us 160 miles, but dare not make an attack; we were desperate. I walked above 500 miles bare-foot, over rocks and mountains, to gain that liberty which I now enjoy.

"Sir, if this short account will be of service in preventing any of my fellow-countrymen from going to that den of thieves, you are welcome to use it.

"Yours, &c.,
WILLIAM HILL."

EXTRACT FROM A LETTER DATED PROVIDENCE, JUNE 23rd, 1857.

"You ask me in your letter to send you all the intelligence I can about the 'Mormons'—I will do so. There are frequently long letters in the *Times* from Utah, and as they appear I will send them to you. I would write you something about them, but I am afraid I should not be capable of doing justice to the subject, on my own feelings, were I to attempt it. The deep disgust I feel for these tyrants would cause me to write in a manner not quite in accordance with this calm Sunday evening. It is really astonishing how so many poor mortals can so easily be led astray and deluded. The other day there were about 300 passengers went through Providence, *en route* for Salt Lake City. There did not seem to be one intelligent soul among them. Poor, ignorant, fanatical, deluded beings, lured away to build up one of the most hateful and besotted governments the world ever saw. Already they have deprived woman of her soul. They already preach the doctrine that woman is the slave of man; that they should be kept only as menials, and that every man is allowed to keep as many as he can. Accordingly four of the principal *Saints* have about 240 women for their own use, and every young woman who arrives among them is apportioned to some old sinner, and if she dares to show that she has a soul of her own, she is quickly made to know differently. Murder is quite common there. All who wish to leave the territory are forbidden, and if they express dissatisfaction at the despotic rule of the elders, they are generally waylaid and assassinated.

"The Mormons are sending missionaries to nearly all parts of the world, promising their victims all manner of fine things, paradise on earth, and another hereafter, telling them that the Mormon settlement is a land flowing with milk and honey—they have only to go there and they will never want more. This the poor dupes believe, suffer themselves to be deluded away, and when once secure in the Salt Lake Valley, they are made to labour to support the most vile oligarchy, and dare not complain. I have heard of many who have been there, and would almost give their lives to get away. Many go there from England, Wales, and Sweden, who imagine that if they do not like it they can easily get to the United States. Alas! they little think that the mountains of Wales are nearer to New York than Utah is. It would cost them four times as much money to get away from the Salt Lake Valley as from England to here; consequently, when once there, they are in the paws of that monster, the Mormon Church."

TWENTY REASONS WHY I AM NOT A MORMONITE.

By a Working Man.—Continued from last Antidote.

6.—Because the Book of Mormon, said to be written hundreds of years back, has a quotation of Shakspere in it, and one Nephi, in the Book of Mormon, page 50, is represented as hearing the saying of a Pagan (who lived 634 years after him), "The God of nature suffers." The mariner's compass was only known in Europe about 300 years ago, but this Nephi knew all about steam boats and the compass, 2400 years ago.

7.—Because their Prophet, J. Smith, has furnished no evidence that he ever saw an angel, or conversed with one—we have simply his own testimony. Christ says, "If I bear witness of myself, my witness is not true, the works that I do bear witness of me." Now, J. Smith performed no miracles, he never divided the Mississippi, and led his followers triumphantly away from their enemies. He never opened the eyes of the blind, or raised the dead to life.

8.—Because the witnesses whose names are affixed to the Book of Mormon, did not see the Angel deliver to J. Smith the plates, and if he shewed them any, they may have been of his own making, as the witnesses, being ignorant of Egyptian characters, had no means of detecting the forgery, and having all since left the Mormon Church, proves they did not believe their own testimony; and three of the chief witnesses have since been styled by the Mormons themselves as "counterfeitors, thieves, and liars," and the other eight are five of one family (Withmer's) and three of Smith's: now this looks so like a family concern, that it carries ground for suspicion along with it.

9.—Because if such plates were ever in existence, they could, and would be produced, and we could compare the translation with the original, the same as we can that of the Old and New Testament with the original Hebrew and Greek copies.

10.—Because, according to their doctrine, all who are not baptised in water, are damned. (See "The Book of Doctrines and Covenants," page 86). And yet in the same book they have the following law: "It is not right to persuade a woman to be baptised contrary to the will of her husband—to influence children to embrace any religious faith—or be baptised without the consent of their parents—or to preach the gospel to, nor baptise slaves contrary to the will of their masters." (See "The Book of Doctrines and Covenants," pages 331-334). According to this atrocious law and bigoted creed, an infidel husband, parent, or slave-holder has power to destroy the soul of his wife, child, or slave, by refusing to allow them the Mormon gospel and baptism. Thus, instead of obeying God, who said, "Preach the Gospel to every creature," they publish a law to repeal Christ's Law and please the slave-holder.

11.—Because the Mormon elders teach that for 1400 years, while (as they say) the plates were in the ground, there was no Church; this is contrary to the word and promise of Christ—"Lo, I am with you always, even to the end of the world." "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." I must reject Mormonism, because I cannot believe the promise of Christ failed for fourteen centuries.

12.—Because they teach the doctrine of baptism for the remission of sins in the literal sense, and say that

all, who are not immersed by them, are lost. (See "The Book of Doc. and Cov." This is a revival of the old Popish doctrine of baptismal regeneration, and contrary to the express teaching of Christ and his Apostles. John, iii. 16, 18, 36; vi. 40; Acts, iii. 19; x. 43; Romans, iii. 24; iv. 5.

13.—Because they teach and practise baptism for the dead, which shews their ignorance of the first principles of Christianity. They say, "all who die without immersion are lost, but that they may be delivered from purgatory and be saved by the baptism of a living Mormon as their substitute" !!

14.—Because according to their revelations, there are now three immortals on the earth, who have lived through the mighty revolutions of the last 1800 years. ("Book of Doctrines and Covenants," pages 175, 321), namely, Peter, James, and John, who by a special favour of the Lord Jesus Christ, are to carry on the earth till his second coming in glory. Now we are informed, I. Peter, iv. 14, 15, that he should shortly die. Believing the Scriptures, I must reject this Mormon book.

15.—Because we have good evidence that Mormonism is a scheme for raising money, 1st, by chartering vessels to send their dupes to America. They have chartered vessels for £200 by each, which have taken out 200 persons, whom they have charged £2 each for passage, thus pocketing £200 by each cargo. They play the same trick from New Orleans to St. Louis, and when the parties arrive at the valley, the Mormon authorities will sell them land at double and treble the sum it cost them. Then by the law of tithing, they ever after annually draw from them a tenth.

16.—Because there are hundreds of affidavits subscribed and sworn to, before Justices of the peace in America, to Smith's immorality of conduct, as a "Swearer, Seducer, Adulterer, Robber, and Murderer."

17.—Because the revelations which J. Smith pretended to receive from God, were for his own ease, comfort, power, or glory, one being to build him a house, provide him with food, raiment, and whatever else he needed.

18.—Because they teach and practise the "Spiritual wife doctrine," which is all but a universal system of female prostitution. Numbers of affidavits have been published charging Smith and the Mormon leaders with attempting to seduce them, under plea of special permission from God.

See Martha Brotherton's (in last number of *Antidote*), Mary Schindler's, Fanny Brewer's, and other affidavits.

19.—Because they believe and teach that "God is subject to higher intelligences, as we should be to him," and that "the weakest child on earth will possess more dominion, more property, more subjects, more power and glory than is possessed by Almighty God;" "that God eats, drinks, and sleeps; that he cannot be everywhere present." Such notions are absurd, irrational, and unscriptural.

20.—Because polygamy, or plurality of wives, is openly avowed and practised in their Territory, under the sanction and direct command of the Church!!!

N.B.—The writer is prepared to prove the truth of these statements by the most unquestioned evidence.—C. P.

"If the people of this country do not wish their brothers and sisters, sons and daughters, to be gathered to Mormon seduction, hunger, slaughter, and murder, let them do what they can to enlighten them and keep them at home."

HAMPTON-IN-ARDEN.—PROPAGATION OF MORMON ATHEISM.

(COMMUNICATED.)

"Last Sunday, being at Hampton-in-Arden, I was informed by Mr. A——, that a few days ago a Mormon preacher made his appearance in the village, and proclaimed his mischievous tenets in the open air. His address is described to have been incredibly ignorant and bold. He told the people he believed in one great supreme being, but not such a God as was generally worshipped. His God could not perform impossibilities—for instance, he could not make anything out of nothing, &c., &c. He railed much against the parsons, clerks, &c. At the conclusion of his address, some painters from London, who were working in the neighbourhood, invited him to a public-house close by. He consented, saying 'his Master ate with publicans and sinners!' The painters were intelligent men, though not decided religious, and in the course of the debate that ensued, they succeeded in bringing the Mormon emissary to an apology for what he had said. The friends of truth at Hampton are prepared by the circulation of tracts, &c., vigorously to counteract the evil which has thus been intruded on their notice.—W. W."

ELEGANT EXTRACTS FROM THE MORMON PULPIT.

Pastor Muir, of Birmingham, in one of his discourses in Thorp Street Chapel, told those present he did not believe in dying,—neither would he die. Says he, "I'll be d—— if I will die! I have got a great work to do, and I'll do it. I mean to have a hundred sons, and a hundred kingdoms." In the same discourse he gave another choice bit; he said he had been out preaching, and as he left the chapel at night, a sister, who was a widow, asked him to her house to sleep; he went, and as soon as she got home, she went up stairs to prepare a bed for him. "I called her down, and told her it was her duty to talk to me, &c. I felt so disgusted that I left her house, and d—— her and her bed too." He appealed to the Saints to know if he had done right, when an unanimous "yes" was given!

At their conference, in the Odd Fellows' Hall, at the commencement of the present year, Pastor Muir and President Jones gave a tea-party to the Saints, at one shilling each, with permission to take fifteen minutes to drink their tea. After their conference meeting, when the tea was over, Muir ordered the door to be locked while he told the Saints their duty. He gave President Jones permission to speak first; after Jones had given them what he termed a good dressing down, up rose Muir; he spoke largely upon his hard work; told them they should not work him to death, for he would not walk a mile out of his road to please the best saint in the conference; as an instance, he mentioned a sister, a widow, who asked him to dine with her one Sunday, when he had been preaching in the country. "She came and said to me, 'Brother Muir, go home with me to dinner.' 'Where do you live?' 'Three miles out,' says

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she. I damned her dinner and her too; not I—I was not going to take ten years of my life to walk three miles to eat her dinner. Did not I do right, brethren?" "Yes, yes," from all the Elders on the platform!

A most respectable couple, now withdrawn from Mormonism, heard this, and will confirm their statement.

The Mormonites are waxing bolder, and now openly avow at many of their meetings, their denial of God's Word, and their rank Atheism. This is important, for hitherto their pretended regard and veneration for the Bible has been a chief inducement to thousands to join them. The more openly they declare their blasphemous doctrines, the less mischief will they do—it is no small gain to the cause of truth, to have forced them to cast aside the sheep and put on the wolf.—ED. A.

LEAMINGTON.—On Sunday last, the Mormon preacher, relying upon the apathy but too often displayed in counteracting error, made his boast that Dr. Brindley could do them no harm. "Where he can get shillings we can get pounds," said this impudent tither of the working men.

CHELTENHAM.—Last week Dr. Brindley visited Cheltenham, where Mr. Bowes has done so much good by his opposition to Mormonism. Great efforts are still making to keep up the Mormon delusion and to draw off another batch of victims in the shape of emigrants, next spring. Dr. Brindley will hold two meetings there on Tuesday and Wednesday, the 21st and 22nd inst.

QUINTON.—On Sunday last, a number of Mormon missionaries were seen moving in the direction of Quinton. They were followed, and met with in the village, distributing their tracts from house to house. It was explained to the cottagers what kind of doctrines they taught, and extracts were read to them from the *Antidote*. They immediately gave up the Mormon tracts, which were taken to their original distributors, who immediately decamped. Dr. Brindley has given to two young men a quantity of *Antidotes* for free distribution at Quinton.

SUFFERINGS OF ENGLISH MORMONS AT UTAH, AND FIENDISH IMPRECACTIONS OF BRIGHAM YOUNG.

"William Clough, his wife, and child, went from Ashton, in the year 1853, but he was drowned in returning. Mrs. Clough states that when they arrived in the Valley, they were entirely broken down, and nobody seemed to take any notice of them. The first sight she had of the place, sickened her. They rented a mud hut, where they lived all the winter. They never slept on a bed all the time they were there, but spread the wagon cover, which they had brought over the plains with them, on the damp earth, and there they lay, first rolling on

one side, then on the other, then on their backs; and many a night did she sit up with her husband, in the dark, shivering and shaking with cold, talking about the comfortable home they had left in England. After being there nine months, in a state of starvation, they determined to get back, if it cost them their lives. They placed themselves under the protection of Mr. Bedell, the Indian Agent, and came away with him. A few days before they left, Elder Grant got up in the Tabernacle, and told the congregation that they had better kill them than allow them to return to their native country. I saw many of the English sisters in a deplorable condition, some of them in a state of madness, particularly sister B—, from Manchester. They wept bitterly when they saw they could not come with us. After innumerable hardships, they came to a tributary of the Little Blue River. The following is an extract from Mrs. Clough's journal:—'June 4th.—Started at 4 a.m. and came to a river which empties itself into the Little Blue, which appeared to be rather high. William (her husband) mounted a horse, intending to see if he could ford it, but before he had gained the middle, both horse and rider suddenly sunk in the water. The horse soon came up, but it was some time before William appeared, and when he did, he was carried away with the stream. He once nearly gained the opposite side, but the current was too strong for him. We got out his body about four hours after, which we buried as well as we could.' She returned to Fort Kearney, obtained a board, put it over his grave, with the following inscription: 'WILLIAM CLOUGH, drowned June 4th, 1854, aged 28 years.' The lady is now in Ashton, with her child. The blessings of providence have smiled upon her, and she fully appreciates the value of an English home, and the glory of English liberty.

"Religious freedom is entirely out of the question. One Bishop Gladden, and a number of others, dissented from the Church, and one of them commenced preaching in the hearing of Brigham. The Prophet thus delivered himself on the Sunday following:—

"When I went from meeting last Sabbath, my ears were saluted with an apostle crying in our streets here. I want such men to go to California, or any where they choose. I say to those persons, You must not court persecution here, lest you get so much of it you will not know what to do with it." "I say to you bishops, Do not allow them to preach in your wards. Who broke the roads to these valleys? did this little nasty Smith and his wife? No; they stayed in St. Louis while we did it, peddling ribbons and kissing the Gentiles. I know what they have done here; they have asked exorbitant prices for their nasty, stinking ribbons [voices, 'That's true']. We broke the roads to this country. Now, you Galdenites, keep your tongues still, lest sudden destruction come upon you.

"I will tell you a dream first I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters; they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colours, and, when the people moved, they were all in motion. Their object in this appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But we have been,' said they, and began to jump and caper about and dance, and their rags of

many colours were all in motion to attract the attention of the people. I said, "You are no Saints; you are a disgrace to them." Said they, "We have been Mormons." By-and-by along came some mobocrats, and they greeted them with "How do you do, sir? I am happy to see you!" They kept on that way for an hour. I felt ashamed of them, for they were, in my eyes, a disgrace to Mormonism. Then I saw two ruffians, and they crept into a bed where one of my wives and children were. I said, "You that call yourselves brethren, tell me is this your fashion?" They said, "O, they are good men—they are gentlemen." With that, I took my large bowie knife, that I used to wear as a bosom-pin in Nauvoo, and cut one of their throats from ear to ear, saying, "Go to hell across lots." The other one said, "You dare not serve me so." I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat and sent him after his comrade; then told them both, if they would behave themselves, they should yet live, but if they did not, I would unjoint their necks. At this I awoke.

"I say, rather than that apostates shall flourish here, I will unsheathe my bowie knife, and conquer or die (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration). Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. (Voices generally, 'Go it, go it.') If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every good work."

"Mr. Ferris says, 'On Sunday, March 27th, the subject was again renewed at the Tabernacle by Elder Erastus Snow, in a sermon distinguished by its profanity and brutal ferocity. This was not reported for the *Deseret News*, and the substance of it can only be stated from memory. He began with the most sickening and fulsome adulmentation of the bashaw of forty tails, who at present occupies the high and mighty position of the prophet of the Lord, in *'these last days'*; after which, by way of lashing himself into a fury, he poured forth a torrent of invective against the Gentiles. He then took up the Gladdenites, and hoped the Lord would destroy them. He plainly told the audience that whoever should be the executioners of divine justice in this case, and slay the Gladdenites, their wives and children, from the face of the earth, would receive a bright crown of glory. The injunction to assassinate these sectaries was open and undisguised, and repeated in a variety of forms.' Some hundreds of the Gladdenites had to quit the Valley last year, by order of the prophet, in three weeks, under pain of death."

SPLIT AMONG THE MORMONS AT UTAH.

From the San Francisco *Steam Bulletin*, of June 5th, just received, it appears that Brigham Young will have to contend with enemies within as well as American soldiers without. "Force and fear," observes the *Bulletin*, "are the only bands which hold its people together." The article in next week's No. of *Antidote*; also a peep into "Spiritualism."

DR. BRINDLEY'S MOVEMENTS.

TO-MORROW, Sunday, the 19th inst., Dr. Brindley will deliver open air addresses—in the morning at 11 o'clock, near the Mormonite Chapel, Cambridge Street. Subject—the "Sure foundation." In the afternoon at half-past 3, near the Mormonite Chapel, Villa Street. Subject—"I and the Father are one." In the evening at Calthorpe Park, at 7 o'clock. Subject—"The Woman taken in Adultery."

At a meeting of Dr. Brindley's friends, held on Wednesday evening last, at Mr. Beeson's, Bull Street, Birmingham, it was determined to convene a meeting of the clergy, ministers, and others, on Monday evening next, by circular, of which the following is a copy.

Dr. Brindley presents his compliments to the Rev. —, and requests the favour of his attendance at a preliminary meeting, to be held on Monday Evening next, the 20th instant, at Dee's Royal Hotel, at half-past seven o'clock,

THE WORSHIPFUL THE MAYOR IN THE CHAIR,

to take into consideration the best means of forming a Committee to co-operate with Dr. Brindley, in counteracting the progress of Mormonism, and withdrawing from its baleful influences those already ensnared by its delusions.

On Sunday last Dr. Brindley addressed very large and deeply attentive outdoor congregations at Villa Street and Thorp Street, Birmingham. Nothing could exceed the reverential attention of those assembled. In the evening several old persons were affected to tears. The singing and prayers were joined in with a like becoming seriousness and order. The morning's subject, "David's sin," produced a deep impression, and was listened to with unbroken attention. A present of psalters to distribute to the poor would be thankfully received by Dr. Brindley, and circulated where needed.

Those who desire back numbers of the *Antidote* should immediately apply for the same, as they are rapidly running out. Working men can greatly help the cause in hand by assisting to increase its circulation. Quantities supplied for free distribution where occasion offers.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,
EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.
"By their fruits shall ye know them."

No. 5.

SATURDAY, JULY 25, 1857.

Price 1d.

*Contributions in aid of Dr. Brindley's efforts for the
Suppression of Mormonism and the free distribution of the
Antidote:*

RECEIVED SINCE LAST PUBLICATION:

Mr. C. A. Harrison	...	...	...	...	...	...	0	5	0
Mr. Bradbury	...	...	...	...	...	...	0	5	0
Mr. Smith, Small Heath	...	...	...	...	...	...	0	2	0
Mr. Perkins	...	...	...	...	...	...	0	5	0

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAAG, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, JULY 25, 1857.

THE vigorous measures lately taken to expose the real principles and practices of the so-called "Latter-day Saints" have had their effect. A sound and healthy feeling of abhorrence is every where expressed, not only on account of the immorality of Mormonism, but also on account of its irreligion. It has aroused attention to the truths of Revelation, which they wickedly pervert—has induced hundreds to become acquainted with the Holy Scriptures, who before were in utter ignorance. This is seen by the fact of the large numbers that attend on the Sabbath-day to hear the word of God read and explained, by the side of the Mormon chapels, where it is so impiously set at nought. Many who attend these out-door gatherings belong to no place of Christian worship, and were wholly without a knowledge of divine truth. This we have ascertained by personal inquiry; and it is easily accounted for. The crafty and self-interested concoctors of Mormonism have wisely settled themselves down and opened their meeting houses for the most part in localities the least open to public observation, and where those reside who are accustomed to pay but little attention to religious matters; and notwithstanding the efficiency of the lay agency now employed in our populous towns, yet must there be many districts upon which but comparatively little care can be bestowed.

The harvest is indeed great—but the labourers, even yet, comparatively few.

Some timid people were alarmed, lest stirring up the question of Mormonism, should make those acquainted with it to whom it was, as yet, unknown. It has, indeed, made thousands of persons conversant with Mormonism, who previously looked upon the "Latter-day Saints" as a foolish but harmless body. But it has done more than this. It has also made thousands acquainted with the religion of the Bible, who, attracted by curiosity, to examine some-what into Mormonism, have at the same time been made to hear the words of life.

And now what is the result? Why, that everywhere the cry of indignation is heard against these wicked teachers of Mormon lies; but expressions of regard for the truth they would corrupt. And such must ever be the case. Error needs but to be exposed to be exploded. Truth needs but to be brought to the light, that its brightness and its beauty may be seen and acknowledged. If it were not so—why establish associations of any kind for the opposing of truth to error? Let all error be left to itself to die "a natural death!" never mind how long its term of life, or how many it ruins by the way! Let their bodies and souls be given over to destruction, and comfort yourself with the assurance that the cause of their destruction will some day or other "die a natural death," when "the candle of the wicked will be put out!"

The utmost possible commotion prevails amongst the leading "saints" who are interested in the Mormon fraud. They begin to see that their craft is in danger, and that their occupation is well nigh gone. A dolorous memorial, signed by Mr. President Jones, Mr. Napper, and others, has been presented to the Mayor of Birmingham. They state that before any outcry was raised against them—or any exposure of their atheism, blasphemy, and profligacy was offered to the world—they were quietly and peaceably carrying out their own views and working their own ways. But that now, wherever they go, they

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are met with derision and insult. Even the neighbours about their so called "chapels" will not let them alone, and they really think it very hard that they should not be allowed to do as they like, and teach others to do the same. One word of advice to Mr. President Jones and Co., which if they will take, and will act upon it, they will do well! Let them, like honest men, pursue their own callings in life, and earn their livings by honest means—let them cease to plunder the poor—let them give up the retailing of blasphemy and vice—let them put away cursing and swearing and words of filthiness on the Sabbath-day, and in buildings licensed for "religious worship"—in fine, let them regard the decencies of life and the sanctity of families, and be no longer adulterers and trepanners of youth; under the hypocritical garb of religion, and they will find themselves respected as other men are, and allowed to pass on their way unmolested.

TO THE EDITOR OF THE "ANTIDOTE."

"SPEAK GENTLY."

They say you speak too harshly
Of erring mortals here;
And picture sin a hateful thing,
In language far too clear.
Speak gently, then, of monsters
Whic their Creator mock,
Whose crimes disgrace the human name,
And human nature shoc.
Speak gently of the wretches
Who ignorance way-lay,
Who blacken woman's purity,
And turn our youth astray.
Speak gently e'en of Satan,
Nor give him needless pain,
He's but a fallen angel
And yet may turn again.

Speak gently, &c. T. R.

LATEST NEWS FROM AMERICA.
MORMONDOM.

"The news from Utah, which we published yesterday in our telegraphic dispatch, is important. The little nation built up by the energies engendered by superstition, ambition, and self-interest, is divided against itself. It must shortly fall. All are not saints who are in Utah. There are six thousand 'apostates' at Salt Lake, its principal city. They are proscribed and persecuted. They are under the ban of the church. Neither their lives nor their property are protected. Their wives and their children, and the things that in other nations are held sacred, they hold by a tenure which is limited by the caprice of a besotted priesthood. 'Destroying Angels,' paid and authorised assassins, are the ministers of the justice there meted out. All are transgressors who venture to doubt the divinity of the inspiration which commands a robbery or dictates a

murder. Force and fear are the only bands which hold its people longer together. Emigration is forbidden. He who would fly their accursed rule must leave behind his wife and children. Neither is his property under his control, nor can he take it with him. The fruits of his own industry are liable to be taken from him. If he attempts to withhold them his life may pay the forfeit.

"This is in the nineteenth century!—this is in free America! A portion of the people who are thus governed are Americans. All of them belong to the white races, and have more or less education. They surrendered their reason, and have been governed by superstition. But the chains that have fettered their minds thus far are losing their strength, and will shortly be broken altogether. The light of truth is beginning to penetrate there. It was their isolation which gave to error its power over them, for the truth never reached Utah to combat with it. But the march of civilization has overtaken them once more. Free men, with minds untrammelled, begin to surround them on the East, the South, and on the West. A mighty flood of emigration pours through their territory every year, and the ideas the strangers bring with them are different from those of the inhabitants. They are not attracted there, but pass through in haste, and with loathing and contempt upon their countenances. The things which the teachers of the people hold up and preach as blessings, are regarded by the passing emigrants as disgusting, and as stamping disgrace on those who submit to their existence. Neither do their arid soil, their dreary plains, their treeless mountains, and the frequent destruction of their crops by the locusts, possess any attraction for minds not warped by their prejudices or blinded by their fanaticism.

"The Mormons are finding out that they are not as other men, and many of them are beginning to find out that wherein they differ, therein they are inferior to their fellows. The spreading of this knowledge and of such convictions is causing discontent. In proportion as the dissatisfaction becomes more and more extended, the power of the priesthood must decline. A public sentiment will be formed, and it will be sure to be in opposition to the church authorities. The protection of the rights of individuals against the tyranny of the Elders, by the troops and courts of the central government, will encourage this opposition. Others, owing no allegiance to the church or her officers, will venture there when assured of safety. They will form a nucleus around which the discontented will rally. Collisions will ensue. The interference of the government must become more active. The inhabitants will look to the laws and the constitution, and to the courts for their protection, instead of hoping to gain it by a slavish submission to their spiritual guides. Their superstitions may survive as a religion, but it will be divorced from power and politics,

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and its teachings will be purer and more rational. The people of Utah then will be fully Americanized." —*Steamer Bulletin.*

SALT LAKE AND THE MORMONS.

"John Hyde, jun., late of the Mormon Church, but who, because of his renouncing of the faith of the 'Latter Day Saints,' has been by Brigham Young and his followers delivered over to Satan to be buffeted in the flesh, delivered a very interesting lecture at San Francisco a short time since on Brigham Young, Salt Lake, and Mormonism generally.

"Salt Lake City contains six miles square, inclosed with a wall. All kinds of manufactures are carried on, and all kinds of industry that can conduce to comfort and wealth are prosecuted there. Fifty thousand people, the most industrious in the world, live in that city, shut out from the world, and ruled with a despotic power by Brigham Young the Prophet.

"The lecturer spoke of the great immorality and indecency of the system in which so many people lived, and of Brigham's claims to infallibility. Brother Kimball had preached that a man's soul was as safe in the hands of Brigham as in those of the Almighty. The lecturer said that the only means to stop the progress of Mormonism was to open the great avenues of travel through the middle of the continent, and suffer the flood of enlightenment to flow through that benighted country. Thousands of Mormons, said he, were ready as soon as fitting opportunities should present, to leave Utah, and renounce their errors; but they were shut up in the mountains, and nursed their infatuation because they had no hope in anything else.

"The news from Salt Lake is also rather exciting. A messenger arrived here last week from Utah, with official reports from that territory, the officers of the Government there being afraid to trust to the mails. The messenger says the officials there set the United States authorities at defiance, and are prepared in every way for a brush with Uncle Sam." —*Columbia.*

MORMON DECEPTIONS.

It is the custom of the Mormonites, writing from the Salt Lake, to represent their "Zion" as exhibiting all kinds of miraculous manifestations of a Divine blessing upon them and theirs. It is confidently believed by the "Saints" in England, that once arrived at Utah a kind of perennial vigour and abundance will attend upon them. And many of them are induced to write to their friends here extraordinary falsehoods. On Monday last Mr. Davis, in the course of a conversation with Dr. Brindley, communicated to him an instance of this kind. One Ann George, a neighbour of his at Cardiff, a woman possessed of some property, was persuaded in her old age to go out to the Mormon settlement, and some of her grown up sons with her. When there they wrote word to their friends in Wales, that Mrs. George had married again at Utah, and was quite young again, and was more than half way towards once more becoming the happy mother of offspring. When Mr. Davis arrived at Utah himself,

he met one of the sons, and said, "Well, how is your mother? I heard she was married, and had children." "O no," said the son, "you know she is too old to have a family." "I thought so, too," said Mr. Davis, "only that we believed from the reports sent us that here all became younger, and everything was in abundance." The deception practised upon him was apparent—his eyes were open to that at any rate, but it was too late.

MORMON CHARITY.

Dr. Brindley has received a most ignorantly written letter from a Mormonite, who gives the initials G. W. B. The writer charitably hopes that when Dr. Brindley "gets to hell he may have a hot place on it." It is Dr. Brindley's very earnest prayer that G. W. B. may, through the infinite mercy of God, and the atoning blood of Christ, get to Heaven, and there enjoy an exalted mansion in his Heavenly Father's House.

A ONE-SIDED APOLOGY FOR TAKING MANY WIVES.

An extraordinary practice, and one that but few are aware of prevails at Utah. When a woman has been sealed to a man, the moment it is known that she is likely to become a mother, from that moment she is separated from her husband, who is forbidden her bed on *pain of death*—a law most strictly carried out, until after the child is born. Leaving the wife to bear her burden alone, while the husband seeks new enjoyments in the company of fresh mistresses. This practice Mr. Davis also reported to Dr. Brindley, as being enforced with the utmost rigour at Salt Lake.

CAUGHT IN HIS OWN TRAP.

The following scene between Mr. Mormon Elder John Taylor and Mr. ex-Mormon Elder Haworthwaite occurred at Accrington, in Lancashire, a few months ago:—Mr. Haworthwaite.

"Now, sir, I have had a revelation while you have been talking, and on that account, I should wish to ask you a question or two respecting this matter. In the first place, did you ever live at Oldham?"

"I did," was his ready reply.

"Did you go to Salt Lake some years ago with your wife?"

"I did," said he.

"Are you sent on a mission to this country by Brigham Young, having left your wife at Salt Lake?"

"After a little hesitation, he said, 'I am.'

"Good. Then the question I wish you to answer is this: Does your wife, whom you have left behind you, believe and rejoice in the principle of polygamy?"

"He here began to demur, and refused any more answers; but I still urged him on.—

"I demand an answer, sir. You have told this audience that the females in Utah approve of polygamy. Now, sir, again I ask, Does your wife approve of polygamy?"

"It is a personal question," said he, "and I will not answer."

"At this stage of the proceedings, the audience exhibited their disapprobation of his evasions by hisses; the females seemed very much interested in it. As he would give no reply, I said to the audience:—

"Ladies and gentlemen, inasmuch as he will not answer the question himself, I shall make it my duty to answer it for him. That man, my friends, is a Mormon Elder from Utah;—he is a blacksmith, and went from Oldham to America;—his name is John Taylor. He has a wife at Salt Lake,—a poor, miserable, broken-hearted creature! Her life has been one continued string of misery ever since she went there, for fear he should bring another woman into her house. "His eyes are greedier than his belly; he does not attend to the wife he has, and yet he is running after a half-a-score of others." That is the man, and let him deny it, if he can!"

"The audience gave several rounds of applause, and demanded his reply. At last he mustered up the impudence to ask me how I had got to know what I had stated.

"My information, in this respect, sir," said I, "comes from the lips of your own wife. It was she who said, "His eyes are greedier than his belly: he does not attend to the wife he has, and yet he is running after every young girl he can see!" I got it by revelation!"

"He made his exit amidst the hisses of the audience.

"Mr. Handforth, late of Salt Lake, told me the above a few nights previous to my visit to Accrington. Mr. Handforth lived neighbour to him in Utah, and has seen the big tear roll down his wife's cheeks scores of times, on account of her dread that he would bring home another woman."

CAN THE MORMONS, OR LATTER-DAY SAINTS WORK MIRACLES?

The case that is so circumstantially related below must convince every candid person, willing to receive the truth, that the Mormon claims to miraculous gifts is a gross imposture. For not only was their failure in this instance complete, but Mr. Davis, who himself resided at Utah, declares that not one miraculous cure was effected whilst he was amongst them; and Mr. Davis further assures us that he himself was mainly induced to go to "Zion" by the hope and assurance that his own partial blindness would be removed. While at Utah, finding the "bishop" of his ward did not succeed, he went to the "prophet," Brigham himself. Brigham directed his two chief councillors to perform the operation. They went through the ceremony, which they treated as a joke, twitting upon poor Mr. Davis for his credulity. There is Mr. Davis, as was seen at the public meetings in Birmingham, blind as before.

"There is a sister in the Manchester branch, who has for years been a cripple. Her condition is peculiar, and difficult of description. Some years ago, through old, or some other mishap, her legs became useless, and drawn into a sitting position, so that when she came to the meeting she had to be brought in a chair in cart. The Saints had a great respect for this sister,

and earnestly desired that she should be healed. There were at that time several of the twelve in England, the principal of whom was Parley Pratt. Parley was requested to heal this sister; he consented, on condition that the Saints would fast and pray. On the day appointed, they assembled in the room according to instructions, and the cripple was brought and placed in front of the platform, on which sat Parley, the Apostles, and other Elders and officers. It is impossible to conceive a more interesting circumstance than this: only imagine yourself looking on a congregation of from three to five hundred devoted Latter-day Saints, all fasting and praying for one common object; in the centre of the floor sits an object of pity, claiming the commiseration of both God and man; on the platform stand the representatives of the Almighty, with the power to 'bless or to curse' the children of men!

"All being prepared, Parley stood up and addressed the Saints on the subject, requesting them to exercise faith in the power of the Holy Priesthood; he then turned to the sister, and gave her directions what she should do; he cited the case of the cripple in the gospel, whom Jesus commanded to take up his bed and walk; thereby showing her that she must make an effort when he spoke the word. All was now still, and the congregation one mass of silent fervent prayer,—their lips might have been seen to move, but no voices heard. The moment had arrived, Parley stood forth, and with a loud voice and uplifted hands, exclaimed: 'Sister, I command thee, in the name of Jesus Christ, and by virtue of the Holy Priesthood, Arise, and walk!' 'Amen,' resounded through the hall, like the breathing of an earthquake, while each one stood on their feet to behold the realization of their faith, prayer and fasting. The sister, at the moment the command was given, by a sudden concentration of all her power, sprung from her chair; but, alas! it was but to fall like a lifeless lump of clay on the floor! There she lay on her face, when the brethren went to pick her up, exhausted and speechless through the exertion she had made. I have no need to inform you that there was no miracle performed, but she remained a cripple as she was before!

"The Saints were very much disappointed at this result, but Parley made an excuse by telling them that there was not faith sufficient in this country to heal her, and before she could receive the blessing she would have to go to Zion, which seemed to him to be an impossibility, considering her condition.

"The Mormons at that time were located in Nauvoo, on the banks of the Mississippi, North America, some seven thousand miles away from Manchester; the difficulties of the journey were great, even to a person in health and strength, but what must it be to a poor helpless cripple? yet, her only hope was there! The brethren and sisters, like noble hearts, as they were, determined to leave nothing undone on their part that came within the compass of possibility; they therefore set about collecting the requisite funds to send her to Nauvoo, not only among themselves, but also from strangers; many of the Gentiles, now in Manchester, gave liberally to the benevolent object.

"In the course of a month or two, the sister might have been seen sitting in her chair, on a vessel in Liverpool, ready to cross the broad Atlantic; her faithful brethren and sisters stood on the shore, waving their

handkerchiefs over the water, bidding her adieu.

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handkerchiefs, and, at the same time, offering up a prayer to the Almighty on her behalf.

"She arrived at Nauvoo safe and buoyant with hope, and was greeted by many who had known and respected her in England, whose faith was immediately enlisted in her behalf. She was introduced to the authorities, went through the ordinances of Zion, and, to make the matter short, she may be seen at the present time, sitting in her chair,—not in America, but within half a mile from the Manchester Exchange, in England, the same cripple as she was on the day when Parley P. Pratt said unto her, 'Sister, I command thee in the name of Jesus Christ, and by virtue of the Holy Priesthood, Arise, and walk!'

MATRIMONIAL ALLIANCES AMONGST THE SAINTS.

As our *material* is unlimited, and as it is the rule and not the exception for Mormon principles to lead to Mormon practices, we present to our readers the case of that bright example of a "Latter Day Saint," Mr. Elder Moses Martin; and at the same time a description of the way in which matrimonial alliances are arranged in that land of purity and bliss, the "Zion" of "Latter Day Saints."

"Margaret G——, a young lady well known to the Saints in Manchester, was decoyed to America by Elder Moses Martin. He disgraced her on the way. When they had been in Salt Lake city a few months, Martin 'turned her up'—Yankee parlance. She was then joined to the Prophet's establishment, where she spent another short honeymoon. Elder James Ferguson was the next to marry her, 'but,' to use his own words (for it was he that gave me the information), 'I found that I had more on my hands than I could well manage, so I turned her up.' But how have they disposed of her after they have all had her? Thus: A young man by the name of John Cook had paid his addresses to Margaret while she was in England, before Martin decoyed her to America; but finding himself robbed of his intended wife, he made up his mind to forget her and woo another. He did so, and was married to a young lady in England. In a year or two after he emigrated with his wife and family to Salt Lake, where he at present resides. Margaret at this juncture was '*out of place*'—in want of a husband, and depending upon Brigham to find her one. (That's law in Utah.) No sooner had John settled himself down in the Valley, than Brigham had a '*revelation*', telling him all about John's courtship with Margaret in England. John received '*counsel*' to take Margaret and make her his wife; he did not like it, for she had now grown into a little withered old woman, and nothing like what she was; but it was of no use to demur against the counsel of the Prophet, for his arguments were so conclusive on the subject: 'You courted her in England before she came here,' said Brigham, 'and if she was good enough for you to pay your addresses to then, she is good enough for you to marry now; so take her to yourself.' John took counsel, however much against his will; he built her a mud hut in which she resides, and the last I heard of her was, that she was working in the fields, like any old hag, thoroughly '*used up*.'

POLYGAMY AND ITS INFLUENCES.

From the Report published by the Hon. B. G. Ferris, late Secretary for Utah Territory.

"A wife in Utah cannot live out half her days. In families where polygamy has not yet been introduced, she suffers an agony of apprehension on the subject which can scarcely be conceived, much more described. There is a sad complaining, suffering look, obvious to the most ordinary observer, which tells the story, if there were no other evidence on the subject. In most cases it is producing premature old age, and some have already sunk into an early grave under an intolerable weight of affliction. The man, from the moment he makes up his mind to bring one or more concubines into his family, becomes always neglectful, and in most cases abusive to his wife. In every instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labour and economise for the family, because she finds one or more intruders who have the right to share in the benefits of her exertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comforts, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half-starved young wolves. It is hate, and strife, and wretchedness throughout the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind.

"In many families where there are as yet no concubines, the wife is anxious to move from this valley of Sodom, as well on her own account as to save her young daughters from becoming the inmates of a priestly harem; and as she has it in her power to obtain a divorce at any time, it may seem strange that she should remain the inmate of a domestic hell. But a divorce would be of no practical benefit to her. She would be compelled to separate from her children; and as she is powerless to perform an overland journey of over a thousand miles, to bring herself within the protection of a civilized government, she must, of course, remain, and seek a precarious livelihood, under the discouraging pressure of Church vengeance.

THE MORMON PULPIT.

AWFUL BLASPHEMIES OF MR. MUIR.

We have already given many specimens of the ribald blasphemy poured forth from Mormon pulpits, and it will be well if they lead to the same result which attended the hearing of the following rank atheism, namely, separation from such a system of wicked absurdity. At the beginning of the present year in Thorp Street Chapel, Birmingham, Mr. Muir thus discoursed:—"I know who is my God; Orson Pratt is my God. *I do not want any other God.* Do you want to know who is your God? It is brother Aubrey. He is your God, and what he tells you is right. You have a Saviour as well

and that is your visiting officer. I am brother Jones's God, and he is Aubrey's God. That is the order of our church, and ours is a church of order(!) Talk of the devil; I see plenty of devils every day, and I step on one side to let them pass me. What do you suppose heaven is? I will tell you. *Here* is your heaven and *here* is your hell. *There is no other heaven or hell but what you have here.* I have one thing to tell you; Brigham promises all who obey his counsel that they shall live as long as they please. The man's a fool who thinks he is going to die. He can live if he chooses, and while we have the healing power in our church, it matters not what sickness overtakes us, we need not die." No wonder that at least one of the Mormon members was "ashamed of himself while he sat and heard" such daring blasphemy. The editor thanks his correspondents for this communication.

"SPIRITUALISM" IN AMERICA.

The following is a specimen of the extraordinary nonsense advocated by ten newspapers and six periodicals, exclusively devoted to the support of such views! Can we wonder that Mormonism, or any other *ism*, however extravagant, should also have been brought forth in a land teeming with "lying wonders":—

MEDICAL INSTITUTE. HAVING NO SYMPATHY WITH the legalized Medical Institution, made up of a combination of speculating individuals, having no higher object than money making; frequently disregarding the interest of the sufferer, and too often taking advantage of those unacquainted with their craft; practicing, for their own convenience, what they acknowledge as deception, I have come to the conclusion that I may, as well as some other individuals in the city, establish myself in an institution alone, with my wife and boy to constitute the whole faculty, professing that I have cured more of the thousands of cases of disease by which mortals are afflicted, than any other physician in my locality, during the long period in which I have been thus engaged; and this without regard to sophistry.

Will attend at office, TUESDAY, THURSDAY, and SATURDAY, and will prescribe and apply for all diseases usually attended in office practice. Mrs. R. E. DILLINGHAM, Assistant, who will be present at all times for the reception of ladies, and will prescribe for them, when more consistent and desirable.

Will attend at calls personally in and out of the city, as usual, when not engaged in office.

Office is connected with a store of Eclectic, Botanic, Thomsonian and Patent Medicines, of the best quality, which will be scientifically prepared, and carefully put up for patients and for transient sale; also the great variety of my own PECULIAR COMPOUNDS. Office, No. 50, Kneeland Street.

May 28.

N. H. DILLINGHAM, M.D.

A N ASYLUM FOR THE AFFLICTED. HEALING BY LAYING ON OF THE HANDS. CHARLES MAIN, Healing Medium, has opened an Asylum for the afflicted at No. 7, David Street, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms. Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose one dollar for the examination, with a letter stamp to prepay their postage.

Office hours from 9 to 12 a.m., and from 2 to 5 p.m.

May 28.

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T. H. PEABODY, HEALING MEDIUM, No. 1, AVON PLACE, Boston. Having for two years tested his power, will undertake the cure of all diseases, however obstinate. He will be assisted by Mrs. Peabody, one of the most highly developed mediums of the age. Patients visited in or out of the city.

April 11—tf

On Sunday last three open-air addresses were delivered by Dr. Brindley in Birmingham to large and orderly assemblies. In the morning by the Mormon Chapel, Cambridge Street—Subject: The "Sure foundation." Part of the 28th chap. of the Prophecy by Isaiah was first read, and the 16th verse in particular referred to—"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a sure foundation." The 3rd chap. of the 1st Epistle to the Corinthians was next read, and the 11th verse—"For other foundation can no man lay than that is laid, which is Jesus Christ," became the subject of explanation, as the fulfilment after the lapse of 300 years of what was promised through the Prophet Isaiah. Their attention was directed to the great simplicity and force of the declarations that Jesus Christ was the *sure* and the *only* foundation upon which man could build his hopes of salvation and eternal life with God. For any man at any time thereafter to dare to set up any other foundation was an act of most wicked and foolish presumption, insulting to God, robbing Jesus Christ of his glory, and ruining man by leading him to set up false hopes, and to build upon a foundation which cannot stand.

In the afternoon by the Mormon Chapel, Villa Street, the Lozells.—Subject: "I and the Father are One." The 3rd chap. of the book of Exodus was first read, and the remarkable but impressive name by which God declared he would be known was explained. "I AM THAT I AM." The self-existent, eternal, uncaused cause of all things. JEHOVAH, or the PERMANENT, EVER-ENDURING, UNCHANGEABLE BEING. Man's Creator; without whom man could not be. It was a great mystery to our finite intelligence—the *creation* of man by God—but the idea of man's creating himself, or beginning to act before he was, would indeed be an infinitely greater, and altogether incomprehensible mystery. That Adam was God and created himself was simply a piece of blasphemous folly. The 14th chap. of the Gospel by St. John, verse 10, "I am in the Father and the Father in me," and the 17th chap. and 5th verse—"And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was;" and the 2nd Epistle to the Corinthians, chap. 5, verse 19—"God was in Christ, reconciling the world unto himself," were all read to show the impossibility of any church being a "Church of Jesus Christ" that denied the existence of God the Eternal Father, as he is revealed to us in the same holy word by which alone we know Jesus Christ the Eternal Son.

In the evening, the subject was, "The woman taken in adultery." The 6th chapter of the Book of Proverbs was first read, and the strong admoni-

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July 25.

THE ANTIDOTE.

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tions of Solomon, to guard against the lust of the eye, remarked upon. The remarkable expression of Job, "I made a covenant with my eyes," was shown to be full of meaning; and to be a covenant which all ought to make. The nature of adultery was explained by quotations from the Old and New Testament Scriptures, and its consequences shown by reference to the 32nd verse of the 6th chapter of the Proverbs. "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." The case of the woman brought before our Lord, as recorded in St. John's Gospel, chapter 8, verses 1 to 11, was read. It was shown that while our Lord, in this instance, did what he is ever ready to do, where there is a truly penitent heart;—namely, grant full and free forgiveness, he, at the same time, as fully condemned sin, first, in the hypocritical conduct of the accusers who, in reality, sought ground of accusation against *Him*, under their pretended regard for virtue; and next, in the woman herself, who, although so graciously forgiven, was commanded to "go, and sin no more." The terrible and frequent evil of adultery was set forth with and reprobated with an unsparing hand. Every one present was appealed to, to search into his own heart and conduct, and to pray for strength to resist one of the most crying sins of our day, and one which proved the greatest drawback to "true and undefiled religion."

It was pleasing to observe that many persons from Thorp Street were present at all these addresses. One poor old woman, upwards of 80, who sat on the pavement before him the previous Sunday evening in Thorp Street, Dr. Brindley found at Calthorpe Park that evening also. She took her seat on the grass, and paid most devout attention.

LEAMINGTON.—On Thursday evening, the 16th instant, Dr. Brindley lectured at the Public Hall, giving an account of the very important particulars communicated to him by the many ex-Mormon Elders with whom he has lately come in contact. Particularly, the robbing of the poor under the name of *tithing*, as related by Mr. Moore; the denial of Martin Harris, who made oath to Mr. Styles, that he had never seen the plates which he is made to swear to in the Book of Mormon; the declarations of Mr. Hill, of Hulme, Manchester, who, with fifty others, escaped heavily fined from Utah; and of Mr. C. Davis, who was present at the meeting, who gave an account of what he saw at Utah, and how he escaped from it. Dr. Davis publicly challenged the Yankee Missionary Mr. Schofield, then in Leamington, and whom Dr. Davis knew at Utah—but Schofield it was, pertained had fled from before the very name of Davis, and was nowhere to be found. Who is the young lady living near to the chapel that so oblig-

ingly takes charge of Mr. Schofield when he basks in the Leamington sunshine? Can any one inform us? We were glad to learn that the young woman whom Elder Palmer of Leamington seduced, had within these few weeks renounced Mormonism, and been reinstated in her former occupation. We congratulate her on her withdrawal from infamy; and her kind friends who have benevolently overlooked her misdoings and given her an opportunity once more to pursue an honourable and virtuous course of life. May it please God to help her to continue in the same. A penitent heart, and constant prayer, full reliance upon God should be her only confidence.

MEETING AT DEE'S ROYAL HOTEL ON MONDAY EVENING LAST TO FORM A COMMITTEE OF CO-OPERATION WITH DR. BRINDLEY.

This meeting was adjourned to 12 o'clock on Friday morning last at the Committee Room of the Town Hall. The following letters from the Rev. Mr. Sibree, the Rev. Mr. Morton, and Mr. Jennings, were received:

Soho Terrace Park, July 21, 1857.
Mr. Sibree regrets his inability to attend the meeting of this evening, to which he wishes every success, and hopes that Dr. Brindley's able lectures and opposition to this fearful form of error, *Mormonism*, will greatly subserve the interests of humanity as well as of truth and piety. Mr. S. is acquainted with several families in Birmingham that will bless God for his useful labours. May God abundantly bless and reward him.

Gooch Street, July 20, 1857.
DEAR DR. BRINDLEY—Your request to attend the preliminary meeting this evening reached me at half-past two o'clock p.m. to-day. And as I have an appointment I cannot get supplied five miles in the country, I am sorry that I cannot do myself the pleasure of being with you. You have my sympathy and prayers.—Yours in Jesus,

JOHN MORTON.

4, Snow Hill, July 20, 1857.
RESPECTED SIR—I am *very* sorry that an engagement which has been made for me will necessitate my being absent from the meeting this evening at Dee's, at which I had so much desired to be. My thoughts will be with you, and I shall be most happy to co-operate in any practical measure which shall have for its object the good of man and the glory of God.—I am, yours respectfully,

Dr. Brindley.

J. W. JENNINGS.

IMPORTANT.

The following are the places where the Mormons desecrate the Sabbath within their Birmingham "Conference." We hope some kind correspondent, with real name and address, will furnish us weekly with an account of what is done and uttered by the "devil's chaplains" at each meeting-house. Can any

July 25.

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one tell us if there is an active agent employed for sale of the *Antidote* at each of the towns named?—

Birmingham: Thorp Street Chapel, Villa Street Chapel, Cambridge Street Chapel, Allison Street Lecture-room. — Westbromwich: Windmill Street, Chapel. — Wolverhampton: Cannon Street Chapel. — Dudley: Chapel Street Chapel. — Walsall: Wisemore Chapel. — Willenhall: Hall Street Lecture-room. — Great Bridge: Market Place Lecture-room. — Tipton: Canal Street Lecture-room. — Blakesley: Bridge End Chapel. — Smethwick: Cross Street Lecture-room. — Lichfield: Sanford Street Lecture-room.

COVENTRY.—Communications sent from Coventry was hardly minute enough. Will the same correspondents furnish more particular details of what takes place at Coventry, and the nonsense and blasphemy they preach? The exact words they use are important. The Editor of the *Antidote* will be glad to hear from them continually.—Direct: Dr. Brindley, Leamington.

OUR CORRESPONDENT IN CHARLOTTE STREET.—It is probably correct. The Mormon emissaries are, no doubt, active; but the flight of the young women before the friends of truth, is not the first instance of the power of conscience. “He that doeth evil hateth the light, *lest his deeds should be reproved.*” If our friend will continue on the watch, we shall be glad to hear further from him.

A BRAND RESCUED FROM THE BURNING.—The wife of a respectable tradesman in Liverpool was last week induced by a Mormon impostor, calling himself a prophet, who had worked upon her weakness, to take ship for New York, for the purpose of proceeding to Utah. Her husband, who was not made acquainted with the fact until the vessel had sailed, procured a steam-tug, and succeeded in hailing the ship sixty miles off. By that time the fugitive wife had tasted the horrors of sea-sickness, and was overjoyed at the opportunity of returning to her home.

RESOLUTION IN REFERENCE TO DR. BRINDLEY'S EFFORTS.

Resolved unanimously—“That this meeting congratulate Dr. Brindley upon the great success which has hitherto attended his efforts to expose the blasphemous tenets of Mormonism; and pledges itself to give him their best support for the further accomplishment of such a laudable purpose; and that the Secretary do furnish Dr. Brindley with a copy of this resolution.”

Passed at a meeting of the committee of the Anti-Mormon Association, held on the Evening of Thursday, the 10th day of July, 1857.

JAMES D. HAYWOOD, Chairman.

THE OPEN AIR MEETING ON GOSTA GREEN, on Friday Evening last, was attended by very large numbers, who evidently were in earnest. They listened with the utmost attention for upwards of two hours to the further exposure of and reply to the sophistries of the Mormon periodical by Dr. Brindley. A young man from Cheltenham also gave them an account of the wholesale seductions of two of the Mormon elders in that town. After a round of enthusiastic cheers the meeting separated.

DR. BRINDLEY'S MOVEMENTS ON SUNDAY NEXT, 26th inst.

Dr. Brindley will be at Gosta Green in the afternoon at half-past 3 o'clock. Subject of his address—Ephesians v., 1 and 2. In the evening at 7 o'clock, at Thorp Street, the Horse Fair. Subject—the Gospel by St. John, xix, 30.

FREE DISTRIBUTION OF THE “ANTIDOTE”.—Several hundreds of copies have again been distributed, *free* during the past week in the neighbourhood of Leamington, Birmingham, Henley-in-Arden, &c.

The whole of the houses in Villa Street, and its courts and yards were supplied with *Antidotes* by Dr. Brindley and the Rev. Mr. Walton's lay agent on Monday last. The inhabitants were unanimous in their execrations of Mormonism. They expressed their surprise that any man for the mere love of gain should let his premises for the propagation of such pernicious principles. They talk about presenting a round-robin to the landlord to relieve them, and the neighbourhood of the foul disgrace. If he is wise he will take the hint. Their thanks to Dr. Brindley for his Sunday efforts were most cordial, and their entreaty earnest that he would visit them often.

THORP STREET.—Dr. Brindley also again visited Thorp Street. The inhabitants were equally enthusiastic in their thanks and entreaties for further instruction. He promised them he would be with them again on Sunday evening next; had Dr. Brindley promised them a present of a hundred pounds each, they could not have offered him more grateful expressions.

On Friday Evening an open air meeting was called at the back of the Town Hall.

On Monday and Tuesday next Dr. Brindley will lecture in Bristol; and on Wednesday evening, by the Town Hall, Birmingham.

The verses of Mr. Chandler, a working man, are very creditable to him. We are sorry the limited space of the *Antidote* will not admit their insertion. The Editor has left them enclosed to Mr. Chandler, at Mr. Ragg's.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by Messrs. WEATHERFORD & CO., London, and Mr. RAGG, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor. Saturday, July 25, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM; REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 6.

SATURDAY, AUGUST 1, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

RECEIVED SINCE LAST PUBLICATION:—

Mr. F. Thalheim	...	...	...	...	...	...	£0	2	0
Messrs. Bach and Barker	...	...	...	...	...	...	1	1	0
Workmen at Rayner and Son's	...	...	...	...	...	...	0	11	6
Mr. J. W. Jennings	...	...	...	...	...	...	0	5	0
John Barwell, Esq....	...	...	...	...	...	...	1	0	0
Mr. John Millman	...	...	...	...	...	...	0	1	0
Mr. D. Bellfield	...	...	...	...	...	...	0	5	0

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, AUGUST 1, 1857.

THE riotous proceedings against the Birmingham Mormons, so greatly exaggerated by the *Birmingham Journal*, although much to be regretted and disconcerted, can cause but little surprise. Even the *Journal* "cannot deny that a knowledge of the horrible condition of things existing in the Utah settlements is enough to excite a Birmingham crowd, when they see so many of their brothers and sisters going thither." Now this is really an explanation of the whole matter. What was the reply made to Dr. Brindley on Wednesday evening by many in the crowd with whom he spoke? "What would you do, sir, if you had been plundered by them as we have?" "I have a son and two daughters there," said one, "and can hear nothing of them." "I have a sister there," said a second. "I had a brother and his wife murdered there," said a third. "My husband has left me and my children, and gone out there," said a fourth. And thus it is that so many have cause to make it a personal matter, now that they are convinced of the villainy and wickedness of the imposture, and of the "horrible condition of things" at Utah, where so many of their relatives are in suffering and degradation. It is, indeed, a sad question to have to put, "What would you do, sir?" We repeat it, that it cannot be a matter of surprise that

people so circumstanced should become excited and proceed to acts of violence against those who have caused their suffering, and are endeavouring to increase it by luring others of their "brothers and sisters" into the same foul pit. The Mormon leaders have themselves to thank. They have brought sorrow into thousands of families, whose sons and daughters, once virtuous and happy, they have ruined and brought to premature graves. What do they suppose human nature is made of? How can they think to provoke the strongest passions of our nature with impunity? Let each one who expresses surprise at this outburst, apply to himself the question, "What would you do, sir, if two or three of your family had already been stolen from you, and an attempt was made to rob you of others? What would you do, sir, when you heard of the horrible sufferings your children were enduring—hopelessly, helplessly enduring—where they can stretch forth their hands to no protecting law, and where no good Samaritan is allowed to pass by who might bind up their broken hearts, and speak words of comfort to their desponding souls? We dare not enlarge upon this, the reflection is too sickening, too heartrending to dwell upon. May a merciful God look down with pity upon those poor outcasts, and help us by the power of His Spirit to undeceive and snatch from perdition those yet remaining amongst us.

Our earnest entreaty is that all violence should be laid aside. Mormonism cannot stand up against the continued exposure of its errors and its wickedness; anything having the appearance of persecution will be sure to tell favourably for error, and damage the advocacy of truth.

Important communications from Mr. Green, Mr. Millman, and others, reporting the disgusting and provoking conduct of the Mormons at their chapels—themselves threatening, striking, and *putting out the gas*, will appear next week. The threat to arm themselves, and their talk of shedding blood, wont do here. Leamington news next week. The windows at Cambridge Street were not broken after Wednesday night's meeting, but before the meeting concluded.—(See reply to *Journal*.)

A MIRACLE! A MIRACLE!! A MIRACLE!!!

The following account of the well-known Rochdale miracle we extract from Ex-Mormon Elder Hawthornthwaite's exposé of the system he has deserted. It will be seen that the "miracle" was no less a matter than that of giving speech and hearing to one who was deaf and dumb.

"After describing how they had baptized the young man on the previous day, Fullmer writes, 'In the morning we procured some oil, and consecrated it, and when they came I proceeded to administer it. I gave him a little outwardly, that it might touch his tongue; applied some also about his ears, and dropped some into them, in the name of the Lord, praying that the youth might be blessed with hearing and speech. Brother Dille officiated next, as we laid our hands upon his head, but brother Dille did not speak with that confidence which is void of doubt—he said nothing positive. I felt a little disappointed in my spirit, and, after reflecting a few minutes, it occurred to me that we ought to act in our official capacity, as men having authority, for to this end were we called and sent; and that in places where there were none over us in authority, we must officiate instead of and for God on the earth. I expressed my feelings, and said I thought we ought to command every obstruction to his hearing and speaking to depart from him, in the name of the Lord; brother Dille assented. So we again laid our hands upon the youth, and I rebuked every obstruction to his hearing and speech, in the name of the Lord Jesus Christ, and commanded the same to depart from him, so that he should have the power of both speech and hearing given unto him, and said, this should be his blessing, if he would receive it in faith, for a testimony to him, and to all who were acquainted with him.' 'We now made the discovery, an idea before unthought of by us, that he had to be taught the signification of every word or sound, because all sound was alike new to him. He repeated the words father, mother, sister, brother; his own name, brother Dille's, my own, and many others. He was exceedingly delighted at the acquisition he had made. His hearing became gradually more distinct, so that he heard, satisfactorily, words spoken with the usual strength of voice, when directed clearly to him. We practised him till he made us understand that his lungs were tired. This, upon reflection, we found was reasonable, as it was the first lesson of the kind that he had ever practised. We accordingly dismissed him for the present,' etc. He here goes on to describe the salutary effect the miracle had on the minds of those surrounding the lad, by causing them to be baptized, and then subscribes his name, as a witness to the whole, which is countersigned by D. B. Dille."

And now follow the worthy Mr. Fullmer's own admission that he had borne testimony to a lie! And, moreover, that he had now gained over other nine witnesses to confirm the lie! And that the *Millennial Star*, under the management of the "holy" and "righteous" Mr. Orson Pratt, was willing to publish and disseminate the lie!

"This appears to be a great miracle to you, I dare say; so it did to me, and to all the saints here. I

intended to have gone to Rochdale to see the lad for myself, but Elder Fullmer came to my house and stopped me. While I was at dinner one day, he came to me in a great splutter, with a roll of paper in his hand, and said, 'Brother Hawthornthwaite, we have got ourselves into a mess!'

"'Why, what's the row now?'

"'Why,' said Fullmer, 'the people of Rochdale have got hold of that *Star*, with the account of the deaf and dumb lad in, and they have sent a printed answer to the *Manchester Examiner* and *Times*, and I want to know what we shall do.'

"I cannot tell, I'm sure; is the lad not cured then?'

"'No, indeed he,' said Fullmer, laughing in my face. 'But I have got a reply here that will settle all the evidences they have brought against us; and if you have a little time, I want you to correct it, and make it fit for sending to the papers.'

"He then unfolded the papers containing his reply, and, strange to say, it had the names of nine persons attached as evidences to the truth of the miracle, which he had just told me himself was a lie!'

"As I had not time to correct the document, I advised him to take it to the editor of the paper, who, I had no doubt, would do all that he required. I saw him again in the evening, when he told me he had seen the editor of the *Examiner* and *Times*, and two or three other gentlemen, to whom he had preached the gospel, and left a favourable impression behind him. I have not yet heard of the editor's baptism, perhaps he may chronicle it in his paper,—when it occurs; nor do I remember now whether he inserted the reply or no; but that is immaterial, as it appeared in the *Millennial Star*, vol. xvi., p. 389. It would be worth while to insert the whole of the affair here, but my space will not admit of it, but such was the 'cloud of witnesses' he produced against his opponents, that he triumphantly exclaims, 'and hence the entire printed answer is completely annihilated!'

And now listen to the righteous indignation of Mr. President Richards, in the same guiding and enlightening *Star*.

"President S. W. Richards also joined his testimony to the nine witnesses already obtained, and makes the following indignant animadversions in his editorial:—
'The Rochdale Miracle.'—Our readers will recollect perusing, in No. 18 *Star*, an interesting account, by Elder John S. Fullmer, of a remarkable manifestation of the power of God, testified to by Elder David B. Dille, on the person of Alston Marsden, mis-spelt Halsden Marsden in the said *Star*, who was born deaf and dumb, and who continued so up to the time of his baptism, etc. Since the statement of Elder Fullmer appeared before the public, certain officious persons, unwilling for God to manifest his power now as formerly, and wishing to fill all other people with the same ungodly and anti-christian spirit, have printed and circulated an attempted invalidation of Elders Fullmer and Dille's testimony, and entitled *A Pretended Miracle by the Latter-day Saints at Rochdale*. He then goes on to stigmatize them as 'detractors from the glory of God,' 'being possessed of a spirit of mean opposition to truth,' etc., and winds up as usual, with prognosticating the triumph of truth over all such mean and contemptible opposition!'

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What does A. J., whose letter is elsewhere, say to these *facts*—real, ascertained, and still ascertainable *facts*—concerning those “holy” and “righteous” men by whom she is willing to be deceived? Can she trust them in the face of these evidences of their wicked and shameless lies? Let her pause while she has the opportunity, or she will bitterly rue it.

“I would have the reader pause a little here, and reflect. This miracle is but one out of a thousand recorded in the *Millennial Star*, properly witnessed and attested, that might be brought before you; I have selected this simply on account of my being personally acquainted with it, and its easy proof. By studying this miracle, you study the whole foundation and superstructure of the Mormon system. Has there been a miracle performed in Rochdale? The Saints, anywhere else but in Rochdale, say yes: and you may argue with them from now to dooms-day, and not be able to convince them to the contrary. On what authority do they believe it? On the authority of ‘the servants of the Most High God,’ D. B. Dille, president of the Manchester conference, John S. Fullmer, the pastor, S. W. Richards, the president of the whole of Europe, and eight other witnesses, *some of whom are not Mormons*, and therefore their testimony is uninterested. Who are the evidences against it, according to the ideas of the Saints? Nobody, only gentiles, men of the lowest caste, comprising among them the calumniating editor of the *Examiner* and *Times*, a contemptible Methodist preacher, and a few others of the same stamp. Will the account of this *miracle* be translated into other languages, and read in foreign nations, as a testimony to the power of the Mormon priesthood? It will, and has already been read by many thousands on the continent of America, as an uncontrovertible fact! Then hearken, reader, while I tell you the truth as it is. After all the mystification by these ‘persecuted and belied servants of God,’ as they call themselves, the lad may be seen by anybody now, in Cobden Street, Oldham Road, Rochdale, *as deaf and as dumb as he ever was since he was born, and he has never been any different!* If you will go into that street, and ask any little boy if he knows Alston Marsden, the first question he will ask you is, ‘dun yo meon that lad wot’s deaf un dum?’ If you say yes, he takes you to Alston Marsden. The lad is at liberty and willing to go anywhere, to be examined or questioned on the subject. Lest my own personal testimony should be doubted in this case, I sent to Rochdale for an answer to the following question: ‘Was Alston Marsden ever cured by the Latter-day Saints that you know of?’ To which I received the following reply, signed in the hand-writing of the parties whose names are attached.

“Rochdale, December 22nd, 1856.

“We, the undersigned, hereby declare in the presence of each other, that we know Alston Marsden very well, and know him to be deaf and dumb, as he was before the pretended miracle of the Latter-day Saints to cure him.

J. P. DICKEN, Dentist, Rochdale.
JOHN BLAKELY, shoe-maker, Drake-street.
A. MUNKITTRICK, lodger in the house.
NANCY MARSDEN, Alston’s mother.
JAMES BUCIL, lodger in the house.”

We leave the Rochdale case to carry its own convictions to every candid mind willing to be convinced. We now select a few cases to show that the “saints” cannot and do not dispense with the usual curative means in cases of sickness.

“No Latter-day Saint is considered faithful, who employs a doctor, during the time of sickness; it is throwing money into the hands of the gentiles, which ought to be used for the ‘upbuilding of Zion,’ and by this means, many of them meet with a premature grave, who might otherwise have been saved. The doctors are only used among them to certify the cause of death, without which the body could not be interred.

“I will select one or two cases in the Hulme branch, on this point. Some months back, a young man became afflicted with inflammation in his bowels; at first it was not very serious, but he gradually grew worse. The Elders anointed him as usual, and promised that he should be better in a day or two; but the disease gradually grew upon him; he had to leave his employment and take to his bed. Week after week they continued to anoint him, but he was fast falling into the jaws of death. At last, when all hope of recovery was gone, some of his friends, with more common sense than the Elders, sent for Dr. Pettinger, of Hulme, who, when he had examined him, found the young man in the last stage of existence; he blamed them for not sending sooner, as by their culpable delay, they had so severely jeopardized his life; indeed while visiting him, the youth told me himself, that the next day might have found him in eternity. Dr. Pettinger, however, with great skill, applied such means as his knowledge suggested, and, in a few weeks, his patient recovered, after being away from his employment better than three months. Thus was a soul saved alive, who might otherwise have been rotten in the earth by this time.

“Another, a young woman, had been afflicted for some time, and the Elders continued to anoint her, and Elder O—— prophesied over her, that she should get better, until the very last hour of existence. She died a month or two ago, but before the spark of life left her body, they sent for a doctor; but, of course he could do nothing for her, more than grant a certificate certifying the cause of death. He told the parents that if he had been sent for at a proper time, the life of their daughter would have been saved, for her disease was far from being incurable.

“Another. I had a little boy, fifteen months old, as fine a lad as you ever saw; he was taken ill with the croup. I had not been long in the Church at that time. The Elders came to see him, and counselled me not to send for a doctor, but they would lay their hands upon him and heal him. In ten hours after, he was a corpse; and now lies buried in All Saints’ churchyard.

“You may call me a fool: I do not deny it; but I should be a greater fool if I did it again. Did the American Elders do without doctors or medicine? No; Elder Wheelock took both powders, pills, and bottles of medicine, when he lived at my house. Most of them use pills daily; and even now, while I am writing this paragraph, the new pastor of the Manchester, Preston, and Liverpool conferences, Elder Miles Romney, is a little indisposed at the conference house, about 200 yards from my house, and he has the attendance of Dr. Pettinger to cure him! I really wonder at myself now,

when I think how the English Saints have been swindled and fooled by these American impostors."

TO THE EDITOR OF THE "BIRMINGHAM JOURNAL."

SIR.—In your paper of Wednesday last you have an article headed "Anti-Mormon Riot in Thorpe Street." In that article you say, "It was here that matters reached a climax last Sunday evening. Dr. Brindley had been lecturing on the iniquities of Mormonism nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the doorway of the chapel yard, 'Brigham Young has got 42 wives, damn him,' but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the Church in Salt Lake City." In reply to this I beg to state that I did not on Sunday last, or any other Sunday, lecture upon or say one word about "the iniquities of Mormonism"; neither did I mention Mormonism, or in any way whatever allude to Mormon practices, or Mormon doctrines. No person present could have gathered from my address on that evening or any other Sunday, that such a system as Mormonism was in existence. My text was not, as you insinuate, "Brigham Young has got 42 wives, damn him." Neither were such words "chalked on the doorway of the chapel yard." On the following Monday afternoon one of the neighbours living opposite to the chapel, who has given me his name, wrote these words on the wall, "Brigham Young has 43 wives, only." Those words were still there last evening, but not "damn him." Your charge that I "indulged as usual in depicting the grosser accusations," I have already contradicted; it is simply a falsehood.

Your account of the rush to the Chapel, and interruption of their service as soon as I had finished, is equally untrue. For they had concluded their service, and left their chapel, which was locked up by them, before I had concluded my address. I saw them as I stood there leave the chapel, without the throwing of a single stone, or mud, or any other missile.

About an hour and a half afterwards, namely, at about half-past nine o'clock, a crowd assembled in Thorpe Street, as I am informed, and entered the chapel, and did some injury. But this was entirely unconnected with the address I had delivered, and with the people who had listened to it.

Riot of all kinds I have ever reprobated in the strongest terms, and my meetings at all times have been perfectly orderly. On each Sabbath day the most reverent attention has been paid to the reading and explanation of the Scriptures, which alone have been the subject of discourse. I must request that you will give this equal prominence with the article I have to complain of.

I am Sir, your obedient Servant,
Knightcott House, JOHN BRINDLEY,
July 30th, 1857.

THE WONDERFUL STICK!

"Stick wont beat pig, piggy wont go."—*Nursery Rhyme*.

The Mormon doctrine is, that the sick are healed only by the laying on of the hands of their Elders. This is all moonshine, as the following extract from a letter of the Patriarch will show. In the *Millennia Star*, vol. x., p. 158, he says:—

"The next (miracle) I shall take notice of, is at Old Swinford, near Stourbridge. While I was looking about me one day, I left my stick at the brother's in Old Swinford; the brother and father-in-law worked together as sailors, and the young man had a deep cut in his hand, caused by a piece of iron with which he had been at work. *He went to my stick and rubbed his hand against it, and the wound immediately closed.* Both father-in-law and mother-in-law were witnesses to this healing. The old man and woman had each wounds; *they took the stick and rubbed, and were healed*, so that there were three healed in that house, one after another."

"After this, in going through the branches, when I got to Cheltenham, there was a sister there greatly disfigured by two scurvy lumps on her top lip. I told the story of the stick, without thinking she would make use of it. I went to look through the town of Cheltenham, and some time after I again saw the sister, but the lumps were gone! *She had made use of my stick!* This is truth!"

"After this, let the lying Apostles go home to their own country, and work like honest men, and, as *Hamlet* said to *Polonius*, 'let the doors be locked upon them, that they play the knaves nowhere but in their own houses.' John Albiston's stick will do much more service among the Saints here; at least, it will not put forth such unblushing and shameless falsehoods as are found in the *Millennia Star*, unless aided by 'the Servants of the Most High God.'"

FANNY FERN NOT A MORMONITE.

AWFUL THOUGHTS.—"This had from the beginning of acquaintance induced in her that awe, which is the most delicious feeling a wife can have towards a husband."

"Awe!" said I, on hearing the above remark; "awe of a man whose whiskers you have trimmed, whose hair you have cut, whose cravats you have 'put in the wash,' whose boots and shoes you have kicked into the closet, whose dressing gown you have worn while combing your hair, who has been down in the kitchen with you at eleven o'clock at night to hunt for a chicken bone, who has hooked your dress, unlaced your boots, fastened your bracelets, and tied on your bonnet, who has stood before your looking-glass, with thumb and finger on his proboscis, scraping his chin; whom you have buttered, and sugared, and toasted, and teased; whom you have seen asleep with his mouth wide open! Ridiculous!"—
FANNY FERN.

THE MORMONS IN SWEDEN.

THIS Atheistical body will, of course, strive to spread their blasphemous and iniquitous creed in countries like Sweden and Great Britain, where Protestantism, conscious of the "greatness and force" of truth, can afford to allow to every individual the utmost liberty of thought and freedom of expression, consistent with morality, and not calculated to bring the Christian Scriptures into ridicule and contempt. But toleration and forbearance, if carried too far, may be promoters of evil, and for this reason, our Swedish neighbours, as appears from the following paragraph, having become disgusted with the im-

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moral practices and teachings of the so-called “Saints,” have determined that their country shall be freed from their presence, and hence the proceedings of the magistracy and populace. A Stockholm journal says:—“The Mormons, who are somewhat numerous in the district of Vesta Sallerup, near Malmo, in Sweden, have built in the village of the former name a house and chapel. On the 25th June, they assembled in the chapel for some grand ceremony of their form of worship, and when they were so engaged, a band of peasants, armed with thick sticks, some of them with guns also, marched on the chapel and summoned them to disperse. The Mormons refused, on which the peasants expelled them by force, and drove them from the village. As some of the Mormons were armed with guns, and made use of them, several of the combatants on both sides were wounded. The peasants having driven the Mormons to a tapit, dipped several of them in it, and then let them go. At Burloff, the local authorities have decided that any person who may lend his house to the Mormons for their meetings, or may take any of that sect into his service, or even receive them into his house, shall be fined 25 rix-dollars. Several of the inhabitants who had embraced Mormonism, have abandoned it to return to the Lutheran religion.”

ANOTHER MORMON PRIEST.

Ladywood, Birmingham, July 27th, 1857.

Dear Sir,

George A., who is now a Mormon Priest, has until lately resided in the district of St. John's Church, Ladywood, for some two or three years, the greater part of which time he was among the Primitive Methodists, who (as his wife says) refused to allow him to preach for them, because of his inconsistency.

I met this man some three months ago in my district, and expressed my regret at his being so foolish as to allow himself to be deluded by so gross a system as Mormonism. I argued several points with him, when he professed to be sincere in wishing to know the truth. I therefore arranged to meet him at his home, but as no time was fixed upon I called several times and did not see him, but I learned from his poor wife that since my first interview with him, as above alluded to, he had accepted the office of Priest in the Mormon Church, since which time his conduct to her, and his language also, had been worse than ever it was before.

When she would expostulate with him for staying out at night until eleven o'clock, as he frequently did, he would say, “Now devil, you are on again,” or in answer to her he would call her “a lying devil.”

She told me that she has said to him, “Why, George, if your religion made any improvement in you I should think better of it, but you are never the man to take up your Bible and read a chapter with me and the children, nor have family prayer.”

I found that he had even proposed leaving her, and talked about what he should pay her in the event of his doing so, and when she named a reasonable sum for herself and her children (four in number), he said, “Oh, the church could not afford that.” However he said he was only waiting for the *call from the Lord*, when he should put it to her whether she would go; if not he should pack up his “nawls” and be off.

She also said that he would pledge his clothes to *pay tithes*, but would not do so to buy food for his hungry children.

She said, “I hope he will leave it, for the other day we were sent for by a gentleman who wants him to go to work for him. He asked him what religion he was, and finding that he was a Mormon he said that would not do for him; upon which my husband said he would give them up, but afterwards he said to me that he should take out his certificate shewing the office he held, and that then he could hold his own opinions, even though he *did not make them known*.” I called again last Thursday morning to know when I could see him, and to leave a tract on Mormonism, when Mrs. A. told me that they were going to remove, and as far as I could gather in a clandestine manner, and that he would be at home in the evening to assist in preparing for removal.

I found him at home at night and spent an hour and a half in what proved a vain attempt to undeceive him. I dealt very plainly with him, and would have done more so, had I received my information from any other quarter, being very unwilling that his wife should suffer.

In my remarks I said, “Now do be honest; I wish to deal honestly with you, and I like an honest man.” He said “So do I. I can't be as honest as I would, but I mean to be honest in the matter of my soul's salvation,” while he knew very well that he was very much in debt, and was going away (as I have since proved) very early in the morning with his goods to avoid having them taken from him.

When I was leaving him I asked him to go with me to heal a poor man who had been confined to his bed six years, and who would be very glad to be raised from the same if possible; but he very promptly refused, saying that if he went and healed him I should say it was by the power of the Devil that he had done it.

I have sent you these facts without comment, leaving that with you, if you think them worth making known.

Inasmuch as the man A. is frequently preaching about this and other districts, I think his character ought to be known.

Wishing you every success in your arduous but important work, which I feel sure will, under God, be blessed to many,

I am, dear sir, yours truly,
J. S.
Dr. Brindley.
P.S.—A. has gone to work for his new master!

A WIFE'S APOLOGY FOR HER MORMON HUSBAND.

We willingly insert the following letter, and doubt not that poor Mrs. President J.—believes all she writes about the goodness and holiness of her own husband and of Mr. Muir. But do let us ask her one or two plain questions. Has *she* ever been to Salt Lake? And if not, how can she deny the positive statements of men who have been there? really good Christian men, who have themselves been under the same delusion by which at present her eyes are blinded. Have these men's statements been met or disproved by any of the American Mormon leaders now in this country? If they are untrue, show them to be so. Let her use her common sense and she must see by the course they pursue that the charges brought against the Mormons at Salt Lake are true charges, and cannot be disproved, or undoubtedly they would have been long ago. One other question to Mrs. J.—: can she believe that men are “holy” and “righteous” who use cursing and swearing in their religious services on the Sabbath day, and

deny their belief in the God and Saviour of the Bible? It is natural and right for a woman to defend and think well of her husband; and grieved we are to be obliged to express our own conviction of the wickedness of his principles, and the frightful depravity to which they have led in practice. May it please God to open her eyes to the truth, as she can alone find it in His own revealed word.

July 27th, 1857.

Dr. Brindley.—Sir,—Since you have invited any person to write to you respecting the Mormons, I take this opportunity of addressing a few lines to you respecting these much-abused people. I think, Dr. Brindley, you are pursuing a very wrong course; and I must say that if you were a gentleman, you would pursue a milder course than what you do. If the Latter-Day Saints are wrong it is your duty to teach them better, and show them their error, and not send men and boys to hunt, drive, and persecute; for, in so doing, you are not acting as a Christian. Even if these people were the people you represent them to be, who, I ask you, Dr. Brindley, made you their judge? Jesus Christ said, "Judge not, that ye be not judged;" and are you so blameless that you undertake to hunt, drive, and persecute these people, when you really don't know whether what they believe and practise is right or wrong? If you have ever read your Bible, you will remember that Jesus Christ said to the Pharisees, when they brought to him the woman taken in adultery, "He that is without sin among you let him first cast a stone at her." If, then, you are without sin, you have an undoubted right to persecute the Latter-Day Saints if they are a wicked people; but that they are not, and you are not sinless, and, therefore, it is your duty to cease persecuting them, and if you do not, some judgment will overtake you, and that before long, for they are God's people, and His Church, and all you can do to put it down will only serve the more effectually to build it up. God is the Head of this Church, and you, nor no other man can put it down. If you are persecuting this people blindly, not knowing what you do, then pray to God to open your eyes that you may see the truth; and I know that you may see the truth if you will pray to God to show you right, and will repent of your sins, and be baptised; you shall know of these things whether they are true or not, for those are the words of Jesus. And, now, a few lines about the *Antidote*. Do you know the things you publish to be true? no, you do not; you have never been to Salt Lake, and, therefore, have no personal knowledge of the things which you publish; and I would have you beware of the things which you do write and publish, or you will bitterly repent, some day, that ever you published so many lies about a good and holy righteous people. I know that Joseph Smith was a prophet of the Most High God, and that Brigham Young is a prophet of God, and that the twelve apostles are good and holy men, and ministers of life and salvation to all who will receive them; and the time will soon come when you will likewise know it, and be sorry that you ever published so many lies about them, or persecuted them. And whatever lies you may publish about Mr. Muir or Jones, I know them to be holy men, and leading good steady righteous lives; and if you were but one-tenth as good as they are, you would be a far better man than what you are.

I now conclude, praying that your eyes may be opened to see the truth of Joseph Smith's mission.

Your well-wisher,
A. J.

CO-OPERATION OF THE WORKING-MEN.

Old Steam Mill, Birmingham.
Dear Sir,—We, the working men in the employ of Messrs. Rayner and Sons, beg your acceptance of the small sum we have subscribed among ourselves, to assist you in carrying out your plans to expose the gross errors of Mormonism. We cannot do much as regards money matters to help your great undertaking, but we feel it our duty to do what we can in assisting you to expose a system, whose end is to impose upon the credulous and to defraud them of their hard earnings under the garb of servants of the meek and lowly Jesus; and we feel it our duty further, because some of us have friends who stand in relation near and dear to us, who have been entrapped by them, therefore we wish you every success, and the blessings of God, and we will do all we can in our power by increasing the circulation of the *Antidote*.

We remain, Dear Sir, yours as aforesaid,
July 28, 1857. OLD STEAM MILL.
To Dr. Brindley. (Amount enclosed, eleven shillings and sixpence.)

EXTERMINATION OF THE MORMONS.

The hold that these demons have obtained in Great Britain and elsewhere is fearful to contemplate, and as violent complaints require violent and dangerous medicines, so does this villainous creed stern and summary treatment.

In despite of the noble exertions of several self-devoted and patriotic men, the evil is but slightly ameliorated, and to perform the office of eradication thoroughly, a great co-operating society must be formed, having that object in view. As their disgusting system spreads they gather courage, and several times during the last month, in the Mormon chapels round about Birmingham, atheism and contempt of God's word have been avowed, though formerly they professed the greatest respect for it. Their increasing power is evident to the most careless observer, and unless some such means as the above were resorted to quickly, the epidemic will spread until it becomes utterly unmanageable. Let all Englishmen, who have wives and daughters, look to this.

For the *Antidote*. E. S.
E. S. would feel obliged and honoured if Dr. Brindley would give a corner of his invaluable publication to the above.
Balsall Heath, Birmingham.

Oak Farm, Kingswinford, July 24th, 1857.

Dear Sir,—In the village of Kingswinford we are much annoyed with the attempts of the Mormons to gain a footing, and instil their poisonous and destructive principles into the minds of the people; but if we judge correctly from the manner the people receive them they will not easily succeed. We have seen and read the *Antidote* and have purchased and distributed a few copies, and believe if we could obtain a good number to distribute freely it would prove the utter upset of the attempts to establish Mormonism here. We are but a few poor labouring men (but love the truth), and cannot afford to distribute so many copies as we should wish. We are thinking you might supply us with as many as we want rather cheaper than we get them from the Bookseller, suppose we say twenty or thirty copies weekly; if you can supply us with them by post as stated above, please to say upon what terms in a note by return of post, and you will oblige, yours respectfully,

To J. Brindley, I.L.D. J. C.
Dr. Brindley will take care that 26 copies are sent weekly, postage free, for 1s. 6d.

MORMON PIETY.

Birmingham, July 28th, 1857.

Dr. Brindley.—You are an infamous old reptile, you go preaching about to your own damnation, you create a dislike

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for the people of God. You fancy no doubt that you will be allowed to continue quietly in your career of sin and impiety, but I tell you that before you are a week older you will meet with such opposition that has never fell to the lot of man from the time of the omnipotent Adam to the present day. I would advise you to stop your wicked doing, or you will be damned to all eternity; flesh and blood can't stand it any longer; instead of praising us for our forbearance, you attribute it to inability; you have challenged us to oppose you, you shall have what you wish to-morrow night, at the Town Hall; we will allow you the first half-hour, and then we will bring such proofs that must entirely disconcert you. So farewell till then, you d—— old rascal.

Yours, &c.,

T. H. B.

P.S.—There will be some saints there to protect us, as well as devils to protect you.

No opposition whatever was offered at the time referred to. T. H. B. is a fair specimen of the Mormon type of a "Christian" man. Cursing and swearing are, with them, household words.—*Ed. Antidote.*

THE BIRMINGHAM JOURNAL'S ACCOUNT OF THE "ANTI-MORMON" RIOT IN THORP STREET.

"One of the results of Dr. Brindley's crusade against Mormonism in Birmingham has been that, for several weeks, the Sunday and week-day meetings of the "Saints" have been interrupted by unruly mobs, who, not content with giving the preachers the lie, howling and whistling during the singing of hymns, and groaning with unwonted fervour during prayers, have even pelted the members of the congregation with stones and mud on their way homewards. On the afternoon of Sunday last, a man named Thomas Horsley, on leaving Allison Street chapel, was seized by a crowd of people, who tore his coat in pieces, and treated him in such a manner, that he had to place himself under the protection of a policeman. He got into a cab, hoping thereby to escape, but the mob followed him as far as Islington Row, hooting at him, and pelting both him and the cabman with stones. On Thursday night a man named Rose, one of the deacons of Thorp Street Chapel, was beaten with sticks, and otherwise roughly handled by a crowd which had assembled in the neighbourhood, where, we may remark, hundreds have nightly gathered for several weeks with the view of disturbing the Mormon meetings. It was here that matters reached a climax last Sunday evening. Dr. Brindley had been lecturing on the *iniquities* of Mormonism nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the door-way of the chapel yard, 'Brigham Young has got forty-two wives, damn him'; but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City. His discourse closed about eight o'clock. Though a few of the more respectable-looking of the Doctor's hearers left the street when he did, the great majority remained, and the crowd numbered not less than fifteen hundred or two thousand persons of both sexes. A rush was at once made to the chapel, where President Aubrey was preaching at the time. The aisles and unoccupied seats were speedily filled, and then a running fire of comment on the sermon was com-

menced, and carried on by the intruders for some five or ten minutes. Much of the language would have disgraced the lowest pot-house, and at last Aubrey abruptly closed his discourse, pronounced the benediction, and dismissed his flock. It was with great difficulty that they forced their way through the crowd in the chapel yard and the street. The women were hustled, insulted, and bespattered with mud; the men had their hats knocked off, and were pushed about from side to side; and hootings, oaths, tin-kettle harmonies, &c., lent completeness to a scene such as is not often witnessed in Birmingham on a Sunday evening. The police were sent for, and quiet was partially restored. However, as soon as the constables had gone away the door of the chapel was burst open, the crowd rushed in, the front windows were smashed, and the mob conducted themselves as they liked for nearly half an hour. A Bible was taken from the pulpit, and other books stolen, including a 'Key to Theology,' written by Mr. Parley P. Pratt, the 'saint' recently shot by a Yankee with whose wife he had run off. The arrival of some policemen at this juncture had the effect of dispersing the mob thoroughly, or more serious results might have happened, as hints of an intention to burn the chapel were freely circulated. No other disturbance took place that night, but on Monday morning the chapel doors were again broken open, lock-fast closets were ransacked, and a large number of music and school books were torn in pieces and strewn about the yard. Except when a policeman hove in sight, the crowd remained in possession of the building during the whole day. In the evening our reporter visited the place to see what damage had been done, and while he was inside a shower of stones came rattling through the smashed windows. We believe that yesterday the building had the protection of a policeman, but this ought to have been given earlier.

"A repetition of these disgraceful scenes must not be permitted. Amongst reasonable and intelligent men there cannot be two opinions as to the miserable system of imposture which has been invested with the outward attributes of religion by the Mormon prophet and his followers. Nor can we deny that a knowledge of the horrible condition of things existing in the Utah settlements is enough to excite a Birmingham crowd when they see so many of their brothers and sisters going thither. But in this country the Mormons are observers of the law; they seem to live as decently moral lives as their neighbours of the same class; they do go through the forms of worship, which may be more than many of their assailants can say; they have Sunday schools, day schools, and other means of giving enlightenment which the Book of Mormon cannot altogether overpower. And the law of the land must give them the protection which it accords to all 'religions,' pretended or genuine. There must be no more religious bonfires in Birmingham. The last took place more than half a century ago, and we are not particularly proud of the achievement. We believe that Dr. Brindley does exhort his audiences not to commit any act of violence, but gatherings of fifteen hundred or two thousand persons in a narrow thoroughfare ought not to be allowed. The Doctor's peculiarly energetic language requires a larger area than the immediate vicinity of the Thorp Street Mormon Chapel."

For reply, see page 44.

On Wednesday evening Dr. Brindley left Bristol at 5 o'clock, and on reaching Birmingham at 10 o'clock was informed of the article in that day's *Journal*. Having conferred with a few friends it was determined to hold a meeting that night in Birmingham, instead of at Dudley as intended, and a small bill was issued early in the afternoon, stating that Dr. Brindley would reply to the article in question on that evening at 8 o'clock, at the back of the Town Hall. Notwithstanding the shortness of the notice an immense number were present, filling the open space on all sides. The most enthusiastic and unanimous contradiction was given to the article in question by those who were present on Sunday last, and listened to the very solemn and impressive address of Dr. Brindley, *not* on Mormonism, or touching or naming Mormonism, but on those great words of our Lord, "It is finished," by which man was assured of an all-sufficient means of salvation through a crucified Saviour.

DR. BRINDLEY'S MOVEMENTS.

On Sunday next Dr. Brindley will deliver an open-air address in the afternoon at three o'clock, in or near Villa Street, and in the evening at seven o'clock, at Calthorpe Park; on Thursday evening at eight o'clock, at the back of the Town Hall. A large open-air meeting was held in Birmingham on Friday evening last, at the back of the Town Hall. It was suggested that an association should be formed amongst the working men so that a continued interest might be maintained in the present proceedings. This met with the hearty approbation of those present. It was also proposed that the working men's contributions towards Dr. Brindley's movement should be kept as a distinct fund. Twenty-one volunteers afterwards entered their names as collectors on that behalf.

It was also proposed that an excursion party of the working men interested in the counteraction of Mormonism should pay a visit to Dr. Brindley, at his own residence, Knightcott House, Leamington, on Monday afternoon, the 10th of August. A Committee meeting of all holders of contribution books, will assemble as elsewhere arranged under "notices" when arrangements will be completed for the excursion, and other business transacted.

On Sunday last, two open air addresses were delivered by Dr. Brindley: in the afternoon at Gosta Green, "Be ye followers of God, as dear children;" in the evening at Thorp Street, "It is finished." Large, attentive, and most orderly assemblies were congregated on each occasion. As usual, no mention

of, or allusion to, Mormonism was made, but it was imply enforced on the one hand that all men were called upon to become followers of *God*, and not of fallible man, or any human invention; and that when the Saviour uttered those impressive words, "It is finished," man's salvation was learned by that only "way," and by His "name" alone.

BRISTOL.—On Monday morning early, Dr. Brindley proceeded to Bristol and held two meetings there, open to discussion, on Monday and Tuesday evenings. The discussion and proceedings, on Tuesday evening, did not conclude until nearly twelve o'clock. A report of these meetings will be prepared for next week's *Antidote*. In the meantime, the Editor of the *Antidote* invites communications *without delay* from his Bristol friends touching the *miracles* contended for by Dr. Brindley's opponent. Full particulars of the "spoonful of oil" case, and of the Brouses will be thankfully acknowledged. Address, "Dr. Brindley, Leamington."

MEETING AT DEE'S HOTEL.—Dr. Brindley also gave an account of the meetings held at Dee's, and at the Committee Room of the Town Hall. He read the following, which will explain themselves:—

At an adjourned meeting of the friends of Dr. Brindley, held at the Committee Room of the Town Hall, Birmingham, on Friday morning, July 24th, 1857, the Rev. P. Browne, M.A., in the chair. After a unanimous and very cordial expression of sympathy with Dr. Brindley, in his efficient labours in exposing the errors of Mormonism—

It was moved by the Rev. C. H. Coleman, Seconded by the Rev. Charles Greenway, and unanimously resolved—

"That an address be adopted and sent to the Clergy and Dissenting Ministers and leading Laymen of the town for their signature."

P. BROWNE, M.A.,
Incumbent of St. James's, Edgbaston.

NOTICES.

The Committee of Working Men holding books for Contributions, will meet on Tuesday and Thursday evenings next, from 8 to 9 o'clock, at Mr. Clarke's, the Turk's Head, Livery Street, to receive subscriptions, and the names of those who intend to join the Excursion on Monday afternoon, the 10th inst.

Our correspondents have this week been so numerous that we have found it quite impossible to attend to all their communications.

Subscribers are respectfully informed that the *Antidote* will in future be published on Thursday morning.

AGENTS NAMES.

Mr. HAYWARD and Mr. RICE, Bristol; Mr. COOK, Bath; Mr. BAIN, Glasgow; Mr. BECK, Leamington; Mr. PEGG, Coventry.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., London, and Mr. RAGG, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor. Saturday, August 1, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM ;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 7.

SATURDAY, AUGUST 8, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. Raag, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, AUGUST 8, 1857.

THE "JOURNAL" AND ITS REPORTS.—We have received a great number of communications on this subject, enough to occupy every page of the *Antidote*. The general impression is that the *Journal* has been viciously instructed in the matter, and that two or three belonging to a certain "Association," the discarded of Dr. Brindley, are at the bottom of this, and have also given *their* jaundiced view of the matter to the Rev. Dr. Miller, who otherwise would not have endorsed a newspaper report so readily. Others intimate that two stars may not shine in the same hemisphere at one time, especially in these cometary days, without striking each other, if they strike not the earth, and that great offence has been given in certain quarters by Dr. Brindley's audacity in presuming to hold open air meetings, and to collect together larger numbers than any one else had brought together, to listen to the reading and explaining of the Word of God on the Sabbath day. This is strengthened in the minds of some by the hint in one of the *Journal's* articles, that "the mayor might be obliged to stop *all open air addresses*"; and in another article in the same impression it is added: "The evil that arises from these disgraceful outrages extends to matters with which it has no necessary connection, and may lead to the authoritative suppression of the practice of *open air preaching*; which, in appearance at least, is conveying a knowledge of religious truth to many a man to whom it has hitherto been a tradition and

a fable." Another view of the case is, that as many of the poor in Thorp Street and neighbourhood were Roman Catholics, who attentively listened to Dr. Brindley's explanations of the all-sufficiency of Christ's atonement, and of His alone mediation and intercession between God and man; that *therefore* the worthy priest of the district had suggested to the *Journal* that Thorp Street was "too narrow a thoroughfare to allow of so zealous a Protestant "Luther's" walking along side by side at the same time with the representative of His Holiness. Our eye is upon another priest in this matter, and that a high one. One thing is certain, that Dr. Brindley has received within these few days a letter from a Roman Catholic, his name and address in full, who says, "I am glad to see your praiseworthy exertions extended to this locality, and, as an Irish Roman Catholic, was proud, like many of my countrymen who heard your candid avowal at the back of the Town Hall, that 'the Irish Catholic priests took care not to allow any girls of their congregations to be inveigled into the Mormon abominations.' 'Twas just such a correct and liberal sentiment as becomes the divine, the scholar, and the English gentleman. Respectfully, &c., &c." All these surmises we must leave to right themselves. Whoever are the opponents of Dr. Brindley, whether secretly or avowed, one thing has to be borne in mind by him and by them, that his conduct and his teachings are open to the observation of the world. They are not things done in a corner; people can see and hear for themselves, and people will, too, judge for themselves, at least in Birmingham they will, or the Birmingham people have greatly changed within the last twenty years. They love fair play, and they will secure it, too, to every honest man who has courage to stand forth boldly in defence of the Truth, and to maintain his ground through evil report and through good report.

ANOTHER VOICE FROM UTAH.

FURTHER AWFUL DISCLOSURES OF THE ARTIFICE, CHILD MURDER, AND SUICIDE, AT THE LAND OF ZION.

In the *New York National Police Gazette*, a long letter is inserted from one who was once a Mormon Elder, and who is still kept in bondage at Utah. He sets out by saying:—

"I should have left this priest-cursed land long ere this, but my repugnance to the spiritual-wife system has long since 'marked' me as one who shall never go from the 'hive' with the secrets I hold. To attempt a departure from the city would insure my certain imprisonment, and perhaps death. I will, however, narrate the facts of Mormon lust, prostitution, and rapine, from time to time, as I have the opportunity of sending them to you."

His first letter speaks of the security and confidence of the Mormons at Salt Lake, who appear to have but little care about any opposition from the American Government, but to be greatly troubled by the dissentients and complainers amongst themselves. The utter destruction of the "Gentiles," or non-Mormons, at Salt Lake has long been openly threatened, and the threat is to be carried into effect during the present year.

DESTRUCTION OF THE GENTILES.

"Great Salt Lake City, April 2, 1857.

"The report which has, or will soon reach you, that Brigham Young has left the city, or is about to hide himself, is utterly unfounded. There is not a Mormon here who fears any array of men sent by your government; the deep settled composure of security has made all feel safe and contented. The priesthood, or 'Danite band,' have been of late in secret session, and something of more than common import is being discussed. The only thing which I can imagine that troubles them now is the Gentiles who are in the city. There are a great many who will be driven out or murdered before the end of the next twelve months. The Mormons felt no fear of disturbance while under Pierce's administration; but another ruler—of sterner stuff—has taken the reins of the Government, and they expect to have trouble. Yet they have no fear of being driven from the Great Basin. Whenever this move is made by the United States, you may expect that many who are not Mormons will fall by the rapacious arm of its blood-stained leaders!"

TREASON AND ARTIFICE.

The same writer confirms what all others have declared, that the women do not willingly fall into the plurality system, but that they are *forced* into it when they cannot be cajoled into it.

"Treason is taught by the Mormon church, and every Mormon *must* swear eternal hostility to the Government and people of the United States. Every Mormon may rob and steal from a Gentile, and seduce their daughters, by the consent of Brigham Young; but a Mormon is sacred. An offence offered by a Mormon to a Gentile must not be resented, or the one who has

repelled an adversary may find himself imprisoned before he is aware of having committed any offence. Mormon spies are sent from the church in this city to every part of the habitable globe to make converts, and draw into that beastly course of life every uninitiated child of nature. They arrive here in the spring and summer from all parts of the world, bringing money with them, which is soon handed over to Brigham; and their daughters are driven into his harem, to become the plaything of his unstayed wishes. There is no woman that ever came to Utah, who was honestly pure, that gave herself up willingly to become a 'spiritual.' She is first beset by some patriarch who tells her that in no other way than by marrying some Mormon leader can she get to heaven. If she will be 'sealed' up to him 'he will take her there.'

THE TRAGIC FATE OF MISS FULLER.

The following will be found to be in many particulars a parallel case to that of Miss Hatfield, related in a former number of the *Antidote*.

"A Mormon preacher by the name of Sprague, or Dr. Sprague, as he has been lately called, who formerly resided in Delaware county, Ohio, is here carrying on his hellish course of seduction and crime. I have been acquainted with the same Sprague for more than ten years. When he resided in Ohio his life there was black with the impress of crime. But he slipped along without getting into the meshes of the law, and came on here with his family and a young girl by the name of Fuller. This young and inexperienced girl had become a convert to the doctrine of Mormonism as taught by Sprague; but never for a moment was any allusion made to the 'plurality wife system.' No, they never tell this to the outside world, but stamp any story of the kind as false, thereby making their lot seem a persecuted one. I have heard Young and his apostles concoct the most hellish plans for rapine and murder, swearing an eternal hatred to the United States, and giving their missionaries advice how to proceed in seducing the daughters and wives of the Gentiles. It is almost an impossibility for me to describe the degradation and wretchedness of the females of this city. They are, most of them, in a state of the most abject servitude and bondage; the will of their destroyer is their will; or if not their own will they must submit.

"But to the history of Amanda Fuller, and the black-hearted villain, who preached but last night to a congregation of over three hundred souls. A little over one year after he came to Utah, the charms of Miss Fuller began to have an influence on this old libertine. When he had succeeded in coaxing her away from her friends, he had no such an idea in his mind; for she was a child of fifteen—but now sixteen!—what a change! The delicate girl had grown the roughest and most voluptuous woman in a short twelvemonth. Sprague day by day taught his doctrine of 'many wives' and 'many gods' to this child orphan, who had placed herself under his guardianship to worship God, and at last be taken to the promised land through his intercession, or by his own entry into heaven. But this did not satisfy or make it right, or even pleasant to Amanda Fuller. Although she was a fanatic and possessed with strong religious feelings, which had been pictured to her imagination, the bewildering dream of saintly felicity

in 'the land of the honey bee ;' yet with all this infatuation, the tempter could not lure his victim to ruin—not then at least—not by religion—not by his saintly teaching, nor even by revelation or his strong protestations of love and affection. When he failed in this, his degraded nature sought its last and only expedient—that of brute force. It was not more than one month before I met Miss Fuller at the house of an acquaintance, where she was staying. The family not being at home, I had an opportunity of conversing with her. At first she did not know me, but when I told her from where I came, she said, 'Would to God I were in Ohio again! Or rather I might wish myself dead ; for life has no more bright scenes for me to anticipate.' The look of deep, dread despair was settled down on her once fair face, that told but too plainly of the destroyer. She had been locked in a small bedroom of Sprague's for *two whole days*, *without a morsel of food*, or a drop of water. This was done to coerce her into a 'spiritual union' with this old destroyer of woman's virtue. Yet after starving her for 48 hours she was as resolute and impregnable as before. Then brute force was used, and the poor unprotected child was led to the slaughter of virtue. But here we drop the curtain over her struggles to preserve her chastity. Enough—far too much, that Sprague succeeded, and the child he had taken to protect and rear up in a religious life, was then a prostitute—not by her own will, but by the rapacity of her adopted father's ungovernable lust! These facts I elicited from the wretched girl, while at a friend's, about one month before her death. And they were true in every respect. In fact, there can be much more said than this, and still be true. Cases of this kind are frequent, and of almost every-day occurrence. For two months Amanda Fuller dragged along beneath his roof an existence of shame and sorrow. Then she procured a vial of laudanum, and the next day was found in a her prison-house, a corpse. She was buried as a pauper—there was no funeral—no friends followed her to the grave ; and to-day it would be hard to find the spot where she rests. There was no coroner's inquest—no investigation made, when the suicide was found. Scenes of this kind are too common here to be thought much about, or to be paid much attention to by the Mormons, while Gentiles who are staying here dare not interfere."

"MOTHERS IN ISRAEL."

The wretched women who are paraded forth by the Mormons under the above imposing title are female prostitutes, employed specially to trepan young women, and to talk wives over into withdrawing themselves from their lawful husbands. *Mothers in Israel* are to be met with in all the large towns of our own country. Many go about with cap and tape baskets, and make the acquaintance of servant women, under the sham of selling them trifles. They carry with them Mormon tracts, and invite their intended victims to *take tea with them*. Here they are introduced to the wily "Saints," who compass their destruction.

"Sally Hutton, one of the 'Mothers in Israel,' who once lived in Nauvoo, in the state of Illinois, is here. She is the woman who used her influence to have

Governor Boggs of Missouri killed some fifteen years ago, in the time of Joe Smith ; while Brigham Young was then but a patriarch. She is a woman of the worst morals and temper. She is not known here by the name of Hutton, but is called Wilson. She was formerly a woman of beauty and talent, living in Philadelphia with her husband, when she was seduced by a Mormon elder, and fled with him to Nauvoo. There she lived in retirement, but lent herself and wily arts to the leaders of the church, to seduce young girls from their homes and family. She came here when the Mormons located the city on this ground, and is still in her nefarious course of life. Her maiden name was Harriet Ludlow, and she once lived near Bangor, Maine."

CHILD MURDER.

In another letter to the same paper, the same individual, still residing at Salt Lake, be it remembered, and therefore an eye and ear witness to what he describes, thus reports the conduct of the hoary-headed seducer, Heber C. Kimball ; and the way in which he rids himself of "incumbrances," when his children are becoming so numerous as to be burdensome.

"But a short time ago I had an interview with Lucinda Stratton, a 'spiritual' of Heber C. Kimball. She formerly lived in Ohio, where herself and family were respected, loved, and esteemed by all. But a Mormon preacher, or missionary, entered her once happy home, and taught his pernicious doctrines, which lured that peaceful family to this city. Mr. Stratton was murdered in one month after he reached here, because he cried out strongly against the plurality wife system. His wife died soon after, and then their only child was in the hands of this destroying band—only fifteen years of age, yet beautiful and accomplished much beyond her years. But not long was she to enjoy the calm, innocent retrospection. The tempter was there in almost every form, and the destroyer in one. That man is Heber C. Kimball, whose white hair tells his years of crime to be over half a century. His harem is filled from the élite and educated of many once happy homes. He has fifteen 'spiritual' and forty-two illegitimate children! Sisters have married the same man, and their offspring both call him father, and both sisters claim him as their husband.

"The children are most all of them *girls*, for the male offspring are most always *strangled at their birth*. This may seem almost impossible to those who have never been here, or are not acquainted with the customs and usages of Mormonism. But I have the facts from those who *have beheld their own newborn offspring torn away and smothered, and then thrown into some privy vault!!!*

"Lucinda Stratton was a small school-girl when I first became acquainted with her. Ours was a friendship of younger days, when we had no care or sorrow to shade the future with a cloud of darkness. But to meet her here, the victim of wild religious fanaticism, which drove her to the necessity of supplying Heber C. Kimball with another mistress. She must become a prostitute or starve ; there was no other road left open to travel, for the church had confiscated all her father's property at the time of his assassination. She had

made several attempts to reach the settlements on the frontier, but each time had failed, and had been sent back to be a mistress still."

SUICIDE AT UTAH.

"The wife of a Mormon elder was found a few nights ago in the street, in almost a nude state, with a bullet hole just over the left eye, which had scattered her brains upon the sidewalk and in the gutter in which she lay. It was an act of self-destruction. Tired of life, which for two years she had dragged along as a mistress to a man who was old enough to be her grandfather; she had only left before her the only alternative now—to live on in this illicit intercourse of cohabiting, or become her own murderer. These are not uncommon occurrences here, but happen often. The taking of poison is resorted to by many to rid themselves of their wretched life of sin."

A TARTAR IN THE HAREM.

"We send you with this letter an ambrotype of a young female, who lived two years ago in the state of New York, but was decoyed from home and friends to become a being of shame and crime. Her name we shall not disclose, as her family are enjoying the respect and esteem which is due them in that state. She has become a sort of queen in the harem of one Johnson, and seems to enjoy the life she leads, regardless of the future. She has more iron firmness and determination when once aroused than any woman in Utah. A short time ago, another brother became enamoured of this fair but frail and wanton woman, and while Johnson was absent to a settlement about sixty miles from the city, he went to brother Johnson's and tried to persuade his 'spiritual' to leave her lord, and to go live in his house, where he had but five wives, while Johnson had nine. But she promptly refused to go, and plainly told him not to come there again. Not from any virtuous scruples, by any means; but she did not like him, and enjoyed herself with Johnson. But this brother would not give up the chase so easily; he went again, and Brigham with him, to see her. The Prophet told her that it was the will of the Lord that she should be divorced from her former husband, and be 'scaled' up to this brother; but she told the head of the Church plainly that she would do no such thing, and that they might leave her house. This from a woman, and to the Prophet, who feels himself all-mighty and powerful, made him angry. He told the brother who had come with him to 'take a kiss, and then they would go.' The other did as he was bid, or at least attempted to do so, when she flew at him like a wild cat, scratching him in the face and tearing his shirt bosom entirely out! Young was so full of laughter at the sight, that he was laughing as he passed our boarding house, while our whipped brother was by his side, with coat buttoned to the throat, to hide the loss of shirt and collar."

THE MORMON PULPIT.

"NEWS" FROM UTAH—à-la MUIR.

The pulpit oratory of the Mormon leaders is of a very diversified kind, and the intelligence communicated of quite a "domestic" character. The following are extracts from a letter received from a

Mormon settler, and read by Mr. Muir some little time since in Thorp Street Chapel, on the same evening on which a considerable sum of money was raised for a delegate of the name of Smith, sent out, of course, without purse or scrip. "Dear Brothers and Sisters—I feel good. I feel first-rate. I feel rattling nick. We have been put to it sorely, for grasshoppers destroyed most of our corn. Your father has been laid up with the gout. Tommy has broke his leg. Joey has had the measles. The mare has had a fine colt. The old sow has had a good litter of pigs. The old brown cow has slipped calf. One of your wives has had twins, so it has made out for the loss of the calf." (!) It was feared that the wife, after her confinement, would have died. On reading which, Mr. Muir continued: "Die! what have I got to care if they all die, but Gentiles want me to die. I'll be d—— if I die for them. If you all do as I tell you there's none of you shall die for these twelve months." On this one of the sisters said to her neighbour, "What do you think of that?" to which she replied, "He must be a real servant of God." Mr. Muir then continued the reading of the letter, which asserted the following miraculous manifestations. "We had a shower of sugar which we gathered and sold for £500. I gave a sister a penny, and before I could draw back my hand the Lord dropped a shilling into it." Well may our correspondent add, "I am too disgusted to relate any more."

At Allison Street Chapel, on Sunday evening, the 26th ult., the Mormon preacher continued for some time reiterating at the top of his voice that "Dr. Brindley was a d——d rogue." This, we hear, excited some of the people present to hiss and groan. Our continued advice is, to all who may be present at their chapels on the Sabbath-day—take note of all you hear and see, that you think of consequence, but do not disturb by any word or act their proceedings. We entirely disapprove of disturbance and violence.—*Ed. Antidote.*

MORMON CHARITY AND MORMON CURSES.

Leamington, July 29.

Honoured Sir,—I was present at the meeting of some of the true-called "Devil's Chaplains," last Sunday evening. There was an elderly man, named Robbins, who was opposing them. I learnt from him that he had, with another man, named Adkins, been questioning them upstairs in "The Chapel," or upper part of the house; and the Mormons, losing all their hypocritical calmness, bundled him down stairs again to hold up their blasphemous doctrines on the steps—but not till they had loudly expressed their charity against their persecutors, as they termed them, by praying to God Almighty to strike them dumb, that his wrath might come upon them in all evil shapes, &c. Another "Saintly" act was perpetrated shortly afterwards in the street, to which I was an eye-witness. As Robbins was reading aloud from the *Antidote*, one of the Mormon women rushed

upon him, and tore in two the paper in his hand. He directly demanded her name (but no one knew who she was but the Mormons), saying he would make her pay for it. When their hypocritical mockery was over, they followed Robbins to his home, and there with all those miserable excuses, palliatives, and persuasions, such as I think only such degraded wretches as Mormons would condescend to use, they offered him money to induce him to keep silent about their proceedings. Much more I could tell you of smaller matters, but it would take up too much of your time to notice them. I believe Robbins intended to let you know of their charitable prayer, and likewise of summoning them for the assault (for it was a direct one), but he has been from home all the week, so I have taken the liberty of addressing you.

A STRUGGLER FOR LIGHT.

“STRONG DELUSION.”

(For the *Antidote*.)

Called last week upon a widow and her two daughters with copies of the *Antidote* and other information on the cruelty and immoralities practised upon females. Implored them to read, and to have mercy upon their own bodies and souls, to listen to the voice of warning before it was too late. All I could say was utterly in vain. Go to Utah they are determined. Have debarred themselves of flesh meat for months past in order to save enough to carry them there. Pointed out the dishonesty of preaching from the Bible. But still it had no effect upon them. And after much of this kind of reasoning, I asserted that Mormonism was nothing more than the very dregs of hell. In reply, she declared in the most solemn manner, “That if all I said was true, and the Mormons all went to hell, and that she knew it before hand, she would rather go along with them than leave them !!!” They shut their eyes to all evidence, and refuse to read any information whatever.

July 30, 1857.

Yours truly, C. B.

“DON’T DO AS I DO, BUT DO AS I SAY.”

—Old Proverb.

Last July Conference, Ezra Benson, one of the twelve Apostles, was appointed to speak to the Saints in the Odd Fellows’ Hall. He was introduced by Wheelock. After taking off his coat and waistcoat, he commenced, “Dear brothers and sisters, I am come to England, by the order of Brigham, to take the scales off your eyes, and teach you new principles. Brother Wheelock has fed you with bread and milk, but you, sisters, want stronger meat. I have got some for you. The prophet, Brigham, has had a divine revelation that the time is come when the celestial law of polygamy must be preached to the nations of the earth, and likewise the law of tithing.” Says he, “If you are saints of God, you will take these principles and act upon them. Methinks I hear some poor devil say, ‘I cannot pay tithing.’ It’s a lie! Will any Saint dare to tell me he cannot pay the Lord his just demands? I say, who ever cheats God of one farthing, that man will be damn’d.” He spoke of the necessity of fasting, and desired the presiding officers to order a fast every month. He said it would be no trouble to him to fast three days every week, if required; and if the Saints would act

upon that system, they might very well pay tithing—aye, and consecration money, too (*consecration money is more than the tenth*). “But,” says he, “God will have nothing to do with that man or woman who rejects these divine laws—neither will Brigham allow them to be gathered to the home of the Saints.” He closed his discourse by telling the Saints, that in Utah they did not indulge in tea, coffee, meat, wine, beer, or tobacco, but lived as Brigham counselled them and paid their tithing.

The writer of the above had occasion to call upon a sister the same evening, and there found brother Benson with six other great lights, very jovial, at supper. I saw he did not practise the doctrine he had been bullying the poor saints with—for he had set before him as good a bill of fare as any reasonable person would desire. While he was thus feasting, many poor Saints went satisfied to bed without a supper.

I am, Sir, your obedient Servant,

JOSEPH W.

Hope Street, Birmingham, July 31st, 1857.

Query.—Was the “sister” a “mother in Israel?”

ENEMIES IN THE CAMP.

Dear Doctor,—I know it is not in the power of a man at all times and under all circumstances to choose, as our Great Master did, those who should serve with him in his great work; and therefore I know it is not in your power, or at least it has not hitherto been in your power to choose these and discard those.

Perhaps, Sir, you may be ready to ask what I mean? It is this, I was informed this morning that some who are co-workers with you in your anti-Mormon movements, have been acting contrary to sound judgment or prudence; that is, have been making disturbances in their places of worship.

The person who told me was once a Mormonite, and she expressed her fears lest you should have one or two, or more, who have crept in among you, feigning themselves just men, who are but helpers to your enemies.

I hope, kind Sir, you will excuse my dictation; I have done it fearing you may be led into error, or do that which would damage your cause, which I hope God in mercy will give you wisdom, grace, and strength to bring to a happy and triumphant issue.

I remain, dear Doctor, yours truly,

R. M.

DR. BRINDLEY.

We are assured by most respectable parties, who saw them, that the Mormons themselves took part in the demolition of the windows, during the recent breakage.

MORMON DEVICE AND CUNNING.

Birmingham, July 30th, 1857.

Dear Dr.—In accordance with the promise I made to you in my note of the 25th inst., I now beg to hand you 2s. 6d., from five working men in aid of your noble efforts.

I am very sorry indeed to see that the *Birmingham Journal* of yesterday took such an overpartial (Mormon) view of your proceedings in Thorp Street, on Sunday evening last. My impression is that the Mormons themselves furnished the reporter with that information.

I would advise you to be exceedingly cautious in all your proceedings for they (Mormons in disguise) dodge and follow you about as close as a redskin does a trail. They know every movement you make, every street you go into in Birmingham, and every house you enter.

A Mormon chief of the name of A—— attended your meeting at Dec's Hotel, and another of the name of J—— the one held at the Town Hall Committee Room, for the purpose of ascertaining who and how many of the clergy attended, and what steps you intended to take for the further prosecution of the course you have so nobly begun.

This information is furnished me by a Mormon.

Their craft and their cunning seem to have no parallel.—Yours, &c., J. F.

THE LAST DESPERATE EFFORTS OF THE MORMONS IN ENGLAND.

"There is (says the *Bath and Cheltenham Gazette*) pressing need for antagonizing, by every available means, the influence of the Mormons, or Latter Day Saints. It is known that in England and Wales they have actually put, or are now putting into circulation five millions of large-type tracts, consisting each of sixteen pages! It further appears from the *Millennial Star*, that a reinforcement of not fewer than seventy-five additional emissaries, destined principally for this country, are now on their way from the Salt Lake. *The names of these messengers of mischief are before us.* And as surely as night succeeds day they will soon be here, spreading themselves, locust-like, over the land, to respond to this call of Orson Pratt, 'President' (of the British Isles), 'Let all the Saints put their shoulders to the big wheel, and we will, in the strength of Israel's God, turn the nations of Christendom upside down, and shake out the righteous from the midst.'"

The inhabitants of this town may expect very soon to see amongst them some one or more of Brigham Young's anti-christian, unsanctified apostles of Mormonism, who, in the plenitude of their unholy mission, come to "shake out the righteous from the midst" of us. The blessed Saviour, the Lord Jesus Christ said, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Matt. xiii. 47, 48. But the kingdom of Mormonism "shakes" or casts out the good, and gathers the bad into vessels, sails with them to Utah, where they are made two-fold more the children of hell than they were before. Observe, Orson Pratt, if his words have any meaning, wants only the worthless, the vile and the wicked for Mormon saints, if he "shakes out all the righteous from the midst!" Sure we are that not one of the righteous will follow him, for they know not the voice of strangers! Query—Is not the whole world sick of Mormonism? Are not the nations of Christendom more likely to "shake out" the messengers of iniquity than they are to shake out the righteous from the midst of them? Thanks to truth and common sense Birmingham can answer this query for the "Saints," if all the "seventy-five" come to ask it!—Yours truly,

Lady Wood, Aug. 1, 1857.

C. B.

THE FOLLOWING IS THE ADDRESS ADOPTED AT THE MEETING AT THE TOWN HALL COMMITTEE ROOM.

We, the undersigned, hereby express our sympathy with Dr. Brindley in his labours in exposing the antiscriptural principles and corrupt practices of Mormonism. In our opinion he deserves the encouragement and support of all the lovers of christian truth, and we urge upon such the importance of aiding him in his efforts and contributing towards the necessary expenses of the movement.

A resolution was sent to Dr. Brindley for insertion in the *Antidote*, and signed by a Mr. James Haywood. Beyond what the resolution stated, he knew nothing of the "association"; was in no way connected with it, neither had he been invited to attend any of its meetings. He stated this merely in justice to himself. That association had nothing to do with him or his proceedings.

TO THE REV. DR. MILLER.

Reverend Sir,—I see in the *Journal*, that you spoke of the Mormon riots as they are called, after your sermon in Trent Street, on Thursday last. You say, no man could be more thoroughly anxious to open the eyes of the working classes to the true nature of Mormonism, than you were. How is it that you did not feel in this way long before Dr. Brindley came into Birmingham? Why, me and my relations have been living in the parish of Birmingham, ever since you came into Birmingham, and I never heard of you once doing anything actively, to expose the errors and real system of Mormonism. And what was the consequence? why, that no less than sixteen of my relations, besides myself, were deluded into joining the Mormons. We all lived in the parish of Birmingham during that time, and what did you do to open our eyes to the true nature of that system? Why, just nothing, and we were left to find it out in the best way we could.

And now, when a gentleman has come to do what you did not do, you throw cold water upon his movements. You have not been once, that I have seen, to one of his meetings. But that is no matter, hundreds and hundreds in Birmingham, besides me and my friends, have reason to be grateful to Dr. Brindley for opening our eyes, not only to Mormonism, but to the religion of Jesus Christ. I know he will have the prayers of many a man besides me. I darsay if he had not drawn larger congregations to hear him than anybody else, nobody then would trouble about him. He always cautioned us against using any violence, and told us to show consideration for the Mormons. The people have risen up against them, because they see how they have been robbed by them under their lying tales, and their blood is roused with indignation, because their families and friends are suffering now at Salt Lake, all the horrors of hell. I have got sister, uncle, aunt, and cousins there now, sixteen of them; they lived in Birmingham, and you never took the trouble to open their eyes. I bless Dr. Brindley for what he has done, and I hope God will bless him, and that he will go on, whatever anybody may say. You will please to excuse my speaking the truth.

I remain, your humble servant,

WM. WALLIS.

56, Bloomsbury.

A number extraordinary of *Antidote* will be ready on Monday next, containing complete disproof of *Journal's* account of the so-called "Riots in Birmingham." Muir's most blasphemous sermon at Coventry on Sunday last. Mormon camp meeting at Birston. Important news from America, Glasgow, Bristol, Bath, Leamington, &c., &c. Will also announce an important public meeting at Music Hall, Broad Street, Birmingham.

August 8.

THE ANTIDOTE.

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FURTHER NEWS FROM AMERICA.

From *Birmingham Journal* of 29th July.

"I have omitted to say, in my hurry to get within the hearing of the hoarse cry of the railway giant, that we passed another small band of Mormons on their way to Utah. It is a sad reflection on the dignity of this sober nineteenth century to see men and women so infatuated as to run not only into the jaws of infamy, but also into those of death. Many who start for Utah never reach there. If they are not killed by exposure, it is probable they will be destroyed by Indians before they get across the plains. This fact does not seem to be known by the deluded Europeans, and it might therefore be well to state it to them. The immaculate monsters who pretend to defend the interests of their followers so dearly, provide no guard nor protection for them beyond what the emigrants provide themselves, and this is not sufficient for their safety. The red man is being driven further and further back every year, and the nearer he gets to the sea the more desperate and bloody does he become, and does not fail to attack the white man with all the deadly animosity of savage revenge whenever he can take him at a disadvantage. The Mormon train of miserably deluded women and cowardly incapable men presents a weak point of which many of the Indian tribes take advantage for revengeful purposes. The United States Government can do but little in the matter. Men are slain and women carried into captivity, and there are few to tell the story. Utah is yet a mere territory, and under her present Governors will never be permitted to become one of the United States. The probabilities are that she will be annexed to one of the States adjoining, and in that case the dispersion of the church of the Latter Day Saints will be inevitable. A large force of troops are concentrating upon her blood-stained soil to drive her into order or rebellion; and whichever alternative she may accept, her new Jerusalem is at an end. Obedience to the laws of the United States will destroy the laws of the church, and disobedience will entail on her the punishment of an indignant republic. The reign of Urim and Thummim approaches its climax. 'Mene, Mene, Tekel' is written upon her brow, and her doom is certain. It may therefore be as well for the followers of 'Old Joe' to learn the good of reflection ere they commence an Exodus to this new Jerusalem. Salt Lake city may be another Nauvoo before they reach the Rocky Mountains. They cannot amalgamate with the Christianised whites as long as spiritual sealing is not considered Sodomy; and if they follow the Indian—which is likely—and fly further westward, half a century more will push them into the sea. British America is on the north of them, the United States on the east and south, and the Pacific Ocean on the west. One desperate plunge alone remains for them on land, and that is amalgamation with the miserable races of South America; though I very much doubt whether their polygamy would not prevent such a consummation; for there is more virtue and more honourable principle amongst these degraded Southerners than there is among the Mormons. The flagitious laxity of Mormon morals would stink in the noses of the lewdest tropical races."

LECTURES AND DISCUSSION AT BRISTOL.

Monday, 27th, and Tuesday, 28th July.

Two lectures, open to discussion, were delivered by Dr. Brindley, at the Broadmead Rooms, on the days above named. The lecturer, at the commencement, referred back to the time when, sixteen years ago, he stood in that room for the first time, a stranger and alone, face to face with Robert Owen, who then opened and inaugurated it as a Socialist Institution for the propagation of atheism and infidelity. He never should forget that memorable Sunday evening, when he was thrown from that gallery, and narrowly escaped with his life from their furious and unmanly attack. He was, indeed, grateful to God that he had been instrumental in shutting up, not only that, but all other such institutions throughout the kingdom—not a Socialist institution now existed in this land. This allusion to Dr. Brindley's long and well-remembered anti-Socialist campaign in Bristol, and his celebrated discussion with Robert Owen, who, in the presence of more than 5000 people, publicly disavowed and withdrew as untenable some of his published principles, drew forth a burst of applause, that was several times repeated.

The lecturer then commenced by laying down the fundamental principles of Mormonism—the "necessity for miracles," as set forth by Mr. Orson Pratt. He states that every "true believer" will, in all ages and all countries, possess the same miraculous powers as were possessed by the Apostles of our Lord; and that unless they have these gifts they are not true believers.—*Orson Pratt's "Necessity for Miracles,"* pp. 82—94. He accepted these premises, and at once demanded the evidence of his true belief from any Mormon teacher then present. If they are true believers, they have these signs; if they have them not, then they are not true believers. He was open to conviction. Furnish a single instance of miraculous power in any Mormon teacher, and at once he would yield himself a willing disciple to Mormonism. This they were bound to do—or by their own fundamental doctrine they were unworthy of credit, and were themselves yet in unbelief.

The doctrine of plurality of wives, or rather, plurality of women, was then argued. There was not polygamy, where a man was allowed many wives, and having once made them his wives, retained them as such. There was a system of "sealing" and "unsealing" to as many women as they pleased, and as often as they pleased. A wife to-day might be cast off to-morrow, sealed to another, and again cast off to be again elected to the same temporary degradation. This was contrary to the commands of God, repugnant to man's sense of decency and virtue, and spoken against by their own Book of Mormon. The word of God said, "a bishop must be the husband of one wife." And again, "Let the deacons be the

husbands of *one wife*." And again, "Ordain elders the husband of *one wife*." And again, "Let *every man* have *his own wife*, and let every woman have *her own husband*." So with the Book of Mormon—if it was worth anything, and taught anything worthy of their respect—even that very book was equally explicit in setting forth the wickedness of adultery, and the necessity of keeping every man to his own wife. The words are at the 118th page of the stereotyped edition, 1854, as follows:—

"For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore thus saith the Lord, I have led this people out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for *there shall not any man among you have save it be one wife*; and *concubines he shall have none*; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts."

What could be plainer than this? These words admitted of no equivocation. "There shall not *any man among you* have save it be *one wife*." Let them meet those pages of Holy Writ, and in the face of them show, if they could, that the Christian religion sanctioned their filthy "sealing" arrangements to multitudes of women. And further, let them if they could justify themselves in having had at Salt Lake, from five to one hundred and fifty "wives" at one time! Justify it if they could from their own Book of Mormon. They exclaim, "go to our principles;" well, he had gone to their principles, and would accept their principles, if they could show to him their possession of miraculous power, and prove from the Bible, or even their own miserable imposture, the Book of Mormon, that adultery and incest were lawful and right. At the close of his lecture, an intelligent young man came on the platform, and addressing the Chairman and meeting said, "What I have before heard against Mormonism has been abuse and insult, and has only confirmed me, and many others I am acquainted with, in the truth of the doctrines. But to-night we have had a gentleman, and a man of education, who has treated the principles fairly, and done more to convince me of their error than anything I had previously heard, and I wish to thank him for his lecture, and his fairness in meeting the question." The very earnest and well-spoken manner in which this was delivered, called forth the rapturous applause of the meeting. After some remarks from Mr. Parrott, relative to his own doings at Bath, and a repeated challenge to the Mormons from Dr. Brindley and Mr. Davis, the ex-Mormon Elder, who escaped

from Utah, the meeting separated with a vote of thanks to Dr. Brindley, and the Chairman, the Rev. Mr. Wylie.

(To be continued next week.)

DR. BRINDLEY'S MOVEMENTS.

On Sunday evening next, at half-past Six o'clock, at Calthorpe Park, subject, "The good Samaritan."

On Monday afternoon the working men of Birmingham who are co-operating with Dr. Brindley, will pay that gentleman a complimentary visit at his own house, at Leamington. A special train will leave the Snow Hill Station punctually at Two o'clock, leaving Leamington again at Nine o'clock. Tickets and all particulars may be obtained of the Committee, who will be in attendance on Saturday evening, from Seven till Nine, and on Monday morning, from Eleven till One, at Mr. Clarke's, the Turk's Head, Livery Street, or of the following members of committee, at their own address:—

Richard Williams, back of No. 11, Friston Street; William Jones, 29, Edmund Street; James Wise, Alpha Cottage, Wenman Street, Balsall Heath; Samuel Charnell, 13, Camden Street; L. Bruckshaw, 2, back of 8, Kent Street; W. Walton, back of New John Street West, Great Hampton Row; W. Pash, 31, Bristol Street; W. Leaver, back of 49, Brewery Street, Ashted; W. Edwards, 77, Summer Lane; Henry Sorral, back of 112, New John Street, Great Hampton Row; G. Leaver, 14A, Edmund Street; Frederick Hunt, 4, Barford Street South; J. Whitehouse, Communication Row, 4 Court, 3 House; Henry Blackwell, 9, Adelaide Street; James Green, 281, Great Lister Street; Samuel Smith, 16, St. Luke's Square, St. Luke's Street, Bristol Road; S. Tillotson, 3, Bishop Place, Bishop Street; W. Osborne, 36, Nelson Street West; James Atkins, Tindal Street; Henry Taylor, 23, Albion Street; W. Nightingale, 4, Spring Vale, Bristol Road; Mr. James Stoker, Clewes' Buildings, Smith Street, Bloomsbury; Mr. Samuel Holt, 89, Granville Street.

NOTICES.

J. W. F.—The Editor of *Antidote* cannot judge of his writings without seeing them, or their suitableness for the *Antidote*.

GEORGE WOOD.—His suggestions are good, and such a course had been contemplated for a rather later period.

J. R. asks, "if Muir is a righteous servant of God, why does he not come forth and manfully defend in public his claims to consideration—and not do it in such offensive language in their own chapels only?"

S. K.—Poetry is rarely admissible.

AGENTS' NAMES.

Mr. HAYWARD and Mr. RICE, Bristol; Mr. COOK, Bath; Mr. Bain, Glasgow; Mr. Beck, Leamington; Mr. Pegg, Coventry.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., London, and Mr. RAGG, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor, Saturday, August 8, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 8. MONDAY, AUGUST 10, for Saturday, August 15, 1857. Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

MONDAY, AUGUST 10, 1857.

EXTRAORDINARY HALLUCINATION OF THE "BIRMINGHAM JOURNAL."

THEIR OWN "ANTI-MORMON RIOTS."

The *Journal* of Saturday last repeated its "alarming account," with the addition of "Another Riot." On Tuesday evening a number of the working men who were present with him on the Sunday and on the Wednesday evenings in question, met Dr. Brindley for the purpose of inquiring into the *Journal's* statements. The matters to be considered were, first of all, had any such outrages been committed as were described by the *Journal*? secondly, whatever violence had been committed, did it follow upon the breaking up of Dr. Brindley's meetings? and thirdly, were those who had composed his auditory the guilty parties? As we have said, the *Journal* has two accounts of two so-called "riots." The first, that of Sunday evening, is thus described:—

"Dr. Brindley had been lecturing on the iniquities of Mormonism nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the doorway of the chapel yard, 'Brigham Young has got forty-two wives, damn him'; but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City. His discourse closed about eight o'clock. Though a few of the more respectable-looking of the Doctor's hearers left the street when he did, the great majority remained, and the crowd numbered not less than fifteen hundred or two thousand persons of both sexes. A rush was at once made to the chapel, where President Aubrey was preaching at the time. The aisles and unoccupied seats were speedily filled, and then a running fire of comment on the sermon was commenced, and carried on by the intruders for some five or ten minutes. Much of the language would have disgraced the lowest pot-house, and at last Aubrey abruptly closed his discourse, pronounced the benediction, and dismissed his flock. It was with great difficulty that they forced their way through the crowd in the chapel yard and the street. The

women were hustled, insulted, and bespattered with mud; the men had their hats knocked off, and were pushed about from side to side; and hootings, oaths, tin-kettle harmonies, &c., lent completeness to a scene such as is not often witnessed in Birmingham on a Sunday evening."

Every word of this is untrue—the whole statement a fabrication. Hear the evidence.

Mr. Green, of 281, Great Lister Street, declares that he saw the "Saints" leave their chapel in Thorp Street, on Sunday evening, and close it for the night some little time before Dr. Brindley concluded. That after Dr. Brindley left Thorp Street, he, Mr. Green, remained there with a number of others who were quietly talking over the Dr.'s movements, for about half an hour, namely, until half-past eight o'clock. No disturbance of any kind took place.

Mr. James Wise, of Alpha Cottage, Balsall Heath, declares that he also remained for full twenty minutes after the Dr. left, and that no disturbance took place.

Mr. Wallis, of 56, Bloomsbury, declares that he remained for some time, and again passed through Thorp Street, at about ten minutes past nine o'clock, when all was quiet, not 50 people in the street, and no riot of any kind had taken place, for he spoke to several of the residents.

Mr. Moore, sen., Great Lister Street, Mr. Leaver, 47, Brewery Street, Ashted, Mr. John Clarke, of Morville Street, also confirm the above statements. All these witnesses say that the chapel had been closed, and that the Mormons had left *before* Dr. Brindley concluded his address: that after he had concluded it they were in the street, some as late as until ten minutes past nine o'clock, that no disturbance of any kind took place; that policemen were in and about Thorp Street, as they had been all the evening, and all remained quiet.

Now we would ask what becomes of the *Journal's* statements:—

1st.—That "a crowd of not less than 1500 or 2000 persons" of Dr. Brindley's hearers remained in the street after he left.

2nd.—That "a rush was *at once* made to the chapel, where President Aubrey *was preaching at the time*."

3rd.—That they interrupted the preacher (*who was not there*) with pothouse language! hustled the women (*who were not there*), bespattered them with mud! knocked off the hats and pushed about the men (*who were not*

August 10.

there!!! and that the "hootings, oaths, and tin harmonies lent completeness to a scene" which never took place!!!!

To what then is the "riot" reduced? A few rough lads of the neighbourhood, at about half-past nine o'clock, an hour and a half after Dr. Brindley and his hearers had left the place, entered the empty chapel, and took away "a Bible," and a Mormon "Key to Theology."

It is clear that no "riot" took place while Dr. Brindley's meeting continued, for a number of policemen were amongst his auditory, and others were in the chapel yard close by. Neither did any disturbance take place in Thorp Street for more than an hour afterwards, nor during the time that any crowd or any policemen remained on the spot.

Had a "riot" taken place, and such a scene occurred as the fruitful imagination of the *Journal's* reporter has so graphically described, but at which he admits he was not present (!) why, as a matter of course, the police would have captured at least some of the hooters, mud-throwers, hustlers, and tin-kettle harmonists, and on the Monday morning His Worship the Mayor would have had full employment in hearing the charges against the "rioters." But no "rioters" were brought up. Not a single live stone-thrower, mud-thrower, hooter, hustler, or tin-kettle musician was brought up for disturbing the preaching of brother Aubrey, and scattering his flock. Neither the shepherd nor his lambs, whose sheepfold had been invaded, appeared before his "Worship." Where were the "rioters"? O, where were they? Echo replies, "where were they?" In the night visions of the *Journal's* reporter, a dream came o'er him, and distant sounds of brickbats and mud in motion, glass and tin kettles, rumbled in his ears—tumultuous crowds of heads without hats, and women without protection, flickered before his excited imagination. He arose, called for his brandy and soda, dressed in haste, and full of portentous expectations strode to the office. He took down imaginary evidence of imaginary informers, saw "the handwriting upon the wall," recorded most minutely the imaginary scenes of an imaginary "riot"; extended his notes, and summoning to his awful presence the Imp of the inking-roller, with the dignified inflation of Silvester Daggerwood, thrust the *copy* into his hand, exclaiming with a triumphant gasp—"I have done it!"

Query—as the *Journal's* reporter "was not in Thorp Street" on Sunday evening, where was he? We do not wish to be inquisitive, only we should like to know.—(Our own *Imp*.)

If ever Horace was quoted with propriety, surely his words come in aptly here—"Parturit moutis, nasctetur ridiculus mus, *The mountians are in labour, a ridiculous mouse is brought forth!*" The whole scene vanishes into thin air. There was absolutely no brother Aubrey's preaching to be disturbed—no flock to be terrified and driven—the worship of no sanctuary to be invaded. The service was peaceably ended; brother Aubrey had retired to his own domestic hearth, to be solaced by the endearments of No. 1, 2, or 3 of his own precious sealed ones! and the *Lambs* of his fold he had, like a good Shepherd, gently led forth to their own proper sheepfold, before the Doctor had closed his address and his ravening wolves were let loose.

"ANOTHER RIOT,"

Says the same imaginative writer, took place on the following Wednesday evening, in Cambridge Street. Dr. Brindley addressed a large assemblage of people who met together to give their denial to the *Journal's* account of the Sunday evening affair. Dr. Brindley, in taking the sense of that meeting, first called for a show of hands of those who were present on the Sunday evening. The majority, many hundreds in number, held up their hands. The same afterwards held up their hands in condemnation of the fabricated account of the so-called "riot," with which they themselves stood charged, and to which Dr. Brindley was said to have stimulated them. Dr. Brindley and the meeting denied the truth of the *Journal's* entire statement. He several times expressed his strong disapproval of violence of every kind, and earnestly exhorted his hearers to avoid it. His meeting concluded at about a quarter past nine o'clock, when his "professed adherents" accompanied him to a committee meeting, which lasted until eleven o'clock. But now listen to the *Journal's* marvellous statements.

"It was also remarked, that he did not say a word in condemnation of the excesses of his friends. The result might have been anticipated. At the conclusion of his address several hundreds of the crowd, under the leadership of two or three professed adherents of the speaker, moved off into Cambridge Street, where the Mormons have a chapel—a dingy old schoolroom, immediately facing Messrs. Winfield's manufactory. The narrow street was literally packed in the space of a few minutes, and after the usual preliminaries to an outbreak, hissing, hooting, and yelling, several huge stones were flung through the glass windows into the room. A few of the more orderly endeavoured to persuade the mob that they would gain nothing by attacking an empty room, but determined to wreak their indignation upon anything pertaining to "the Church of Jesus Christ of Latter Day Saints," the multitude set to work flinging volleys of stones and other missiles at the edifice, and in less than half an hour some sixty panes of glass—all the building possessed—were shivered to atoms, and in many places the woodwork of the windows themselves completely destroyed. A desk or two, visible from the street, were likewise broken by the volleys of stones. Finding that much more could not be done in the way of damage to the building, cries were raised of "Fetch out the unbelievers;" "They have hid themselves;" "Serve 'em like the windows;" and a strong body of the besiegers forthwith set to work and tore off the iron fastenings of the doors, belabouring them at the same time with their fists and hob-nailed boots. At this juncture, and while the greatest excitement prevailed, a detachment of police arrived on the spot, and proceeded to take steps for resisting any further violence. The mob were at first disposed to attack the constables, but aided by several Mormons, the officers succeeded in restoring comparative quietness. One or two of the "saints," in trying to gain entrance into their building, were roughly handled, and had they been recognised earlier would most probably have met with serious bodily harm. The poorer inhabitants of the street were much terrified, and bolting their front doors kept secure within during the disturbance. It was fortunate for the Mormons that the chapel was locked up at this particular time, for had any of them been within, the result might have been disastrous."

Now hear the evidence:—

Mr. Charnell, of Camden Street, declares that he left Dr. Brindley's meeting, some time before it concluded, at about half-past eight o'clock. He passed

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THE ANTIDOTE.

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by Cambridge Street, and there he saw a number of blackguard boys, under the leadership of a youth they called the "ganger," breaking the windows of the Mormon chapel. They went off almost as soon as he arrived there, under the same leader, who said, "Now to Villa Street." About fifty persons who had assembled followed them. This was at a little before nine o'clock, Mr. Hunt and Mr. Baker, who were with him, confirmed his statement. Mr. Taylor, of Albion Street, says, "One of my fellow clerks, who could not be present to night, stated to me that he was in the Mormon chapel a little after eight o'clock on Wednesday evening. He saw a number of ragged boys outside, quite young boys, with a lad about 18 years of age, they called the ganger. They began throwing stones, and continued to do so for some minutes, until they broke all the windows. All remained in the chapel until the mob of boys dispersed, which was at about a quarter before nine o'clock. They then walked away quietly, without any violence being offered to any one. Several of the Mormons went up and spoke to the police.

Mrs. Hanley, of 4, Cambridge Street, three doors from the Mormon chapel, saw a number of boys assemble there directly after eight o'clock on Wednesday evening. They were ragged boys of from 9 or 10 to 12 years of age, such as you see in the Inkleys. She saw them throw all the stones, stood at her door the whole time, spoke to them repeatedly, and "ran two or three of them." Was in no way alarmed, had no cause to be. Did not go in and shut her door. They all left before nine o'clock.

Mr. Hewett, 6, Cambridge Street, next house to the chapel, says, a lot of boys met there soon after eight o'clock. They had a leader, a youth of about 18. Saw them break the windows, called to them several times, stood at his door all the while, did not go in and bolt his door, was not frightened at all, had no occasion to be so. They all left before nine o'clock. Saw the Mormons come out, but no one was touched or interfered with, or threatened.

Mr. George Leaver, Edmund Street, left Dr. Brindley speaking by Town Hall, at about a quarter or ten minutes to nine o'clock, passed Cambridge Street, saw the windows broken, and saw a lot of lads, one bigger than the rest, move off directly after he came to the spot.

Again we ask, after this evidence, how can the *Journal* for shame say that "at the conclusion of his address several hundreds of the crowd, under the leadership of two or three professed adherents of the speaker, moved off into Cambridge Street," and there did all that is detailed in the article quoted above. Where too are "the terrified inhabitants," bolting themselves within doors, &c., &c., unless it were Price, the Mormon cabman, who we believe has a little shop just out of Cambridge Street, in Great Charles Street; and who probably painted the tableau for the *Journal* reporter. We suppose he was not present at Cambridge Street, any more than at Thorp Street. Or was the following worthy his informant.

Policeman Brown, No. 386, a Mormon official, went on Monday evening last to Mr. Allsop, living by the Mormon chapel in Thorp Street, threatened and bullied him in the most furious manner, called him a d— old rascal, said he would give him six months himself, and that he had a warrant to apprehend him. The neigh-

hours were much alarmed, and Mrs. Allsop has been ill ever since, such was the violence of Brown. Several went to the Police Office, and a party of policemen were sent who took him into custody, carried him off, and next day, Tuesday, August 4th, he was brought before the Watch Committee and discharged the service!!! Well may we have false reports of Dr. Brindley's movements, and sayings, and doings, while there is such a man to report, and a newspaper to listen to his tale.

The attack upon Dr. Brindley is scandalously untrue, and ought not to have been endorsed by any gentleman, lay or clerical, without better evidence. He leaves himself in the hands of a fair-judging public. He is not to be deterred from doing his duty, or exercising his rights, by the threats or the reproaches of any man living.

THE MORMON PULPIT AT UTAH ITSELF.

The following elegant extracts are taken from the latest copies of the "Deseret News," a paper published by the Mormons themselves at their own settlement:—

PRIVILEGES OF THE SAINTS.

"You, brethren, that are here in these valleys have a certain privilege which you ought to appreciate, namely, *that of consecrating your property to the Lord*. If you want to know the secret and principle upon which you may become rich, it lies in contributing your means and in putting your property into the hands of the leaders of this Church. When a man has much property, he is very apt to fix his heart upon it. Some have one thousand dollars' worth of property, some five thousand dollars, and some more, and I fear that many are using their means in a way that will prove a curse instead of a blessing, and when the Lord says, *give me your property*, we are not unanimously ready to answer the call."—*Elder Snow.*

BRIGHAM PERFORMS A MIRACLE.

"Brother Kimball prophesied that there would be harder times in 1857 than we had seen in 1856. I told him that I would bring to bear all my faith and all the power I had, and all my ability, against that prophecy, when he said that times would be harder this year than they were last. Still there were no human prospects, visible signs, means or substance, to prevent it, according to the number of bushels of grain taken from the earth, and the number of people in this Territory to be sustained therewith. There was a better prospect for our suffering for want of food this year than there was in 1856 and 1855, but I promised myself that I should exercise my power against that prophecy. Brother Heber says 'Amen' to that statement now. He said so then, and I know that he would rather have it fail than to have the people suffer."

"Br. Heber says, 'the wheat swells.' I believe that. It increases in the granaries. I have believed that principle for many years. I know that God has dealt with me and with others in a way that cannot be accounted for upon common modes of reasoning. I have heretofore mentioned what some may think the trifling circumstance of a man's finding money in his pocket that could not have been there, unless an angel or some other person had put it there unbeknown to that man. Flour and wheat have been found in barrels

and bins after they had been taken out even to the scraping of the barrels, and that too without the owner's knowing how the stock had been replenished. Who put it there is not for me to say; but I know who did not. Let the people guess who put it there."—*Brigham Young.*

BELLIGERENT ATTITUDE OF THE SAINTS.

"Hitherto there has been too much of a spirit to find fault, but I expect that this spirit is very near kicked out of doors. And you may still hear some saying, 'there are hard times coming bye and bye; the mob are coming; the crickets and grasshoppers will eat us out.' They have tried that, and I have no more fears about one army than I have about the other; though the crickets and grasshoppers are the greatest plague, for we can hit men, but when you hit one cricket or grasshopper the air is at once alive with them, and if you kill one, two come to bury him."—*Brigham Young.*

THE COURAGE OF THE SAINTS IS WORKED UP.

"I do not want to detain you, brethren and sisters, but I do rejoice that we are in these valleys where there is nothing to induce our enemies to come and drive us. We do not presume that they will come unless they are paid for coming. And if they ever do come, it is my earnest prayer that I may be filled with the Holy Ghost; then peradventure, I shall want to carry the flag and be foremost in putting our enemies to flight. But if this people will retain the Spirit of God, and keep fanning the flame of the reformation that is in them, our enemies will not come to distress us, we shall not be molested, for no power can disturb us so long as we are faithful."—*Elder Jos. Young.*

THE AWFUL PRESENCE OF THE PROPHETS.

"I rejoice to say that there is not an angel, a devil, a good man nor a wicked man that ever heard me say a word against those men who hold the keys of this kingdom; and I trust there never will be, for I have ever felt pleasure in defending them and believe that I always shall. Brethren, these men I revere as I revere God, and I would as soon offend God as them. There is not a man among them in whose presence I do not feel free, and when they speak by the power of the Spirit, I feel that I could take them in my arms and bless them; but when they ask me to speak before them, I tremble, and involuntarily wish that I was away among the nations of the earth where there are none but boys and those who do not know very much. If they will forgive me for this weakness I will try to learn better."—*Elder Wheelock.*

A NUMEROUS FAMILY.

"It now takes about one thousand bushels of wheat to bread my family one year, and I want to lay up six thousand for each year of the seven for which I calculate to store it up. Reflect upon the probable increase of my family within seven years; they alone will be almost numerous enough to people a small city. Where a family now requires only a hundred bushels a year, let the head of that family lay up a hundred bushels the first year, two hundred the next, and increase the

amount every year in proportion to their probable requirements."—*Heber C. Kimball.*

NEW METHOD OF MAKING OLD MEN YOUNG AGAIN.

"I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of Mr. Brigham and his brethren, that he will renew his age. I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young and sprightly. Why is this? Because God loves that man, and because he honours his work and word. Some of you may not believe this, but I not only believe it but I also know it. For a man of God to be confined to one woman is small business, for it is as much as we can do now to keep under the burdens we have to carry, and I do not know what we should do if we had only one wife a-piece."—*Heber C. Kimball.*

GASTRONOMY AND MORMON DOMESTIC FELICITY.

"If a man is a good husband and knows how to live, let him teach his wife how to cook the food he provides, as I have some of my wives, more or less, notwithstanding I have some excellent cooks; but I do not think that I have one but what I can teach in the art of cooking some particular varieties of food, for I have at times been obliged to pay considerable attention to this matter. And when I go into a house I can soon know whether the woman is an economical housekeeper or not; and if I stay a few days, I can tell whether a husband can get rich or not. If she is determined on her own course, and will waste and spoil the food intrusted to her, that man will always be poor."—*Brigham Young.*

EXTRAVAGANCE OF MORMON LADIES.

"You may hear some women here saying, 'Husband, can you not go to the store and get me some ribbon? I want a bonnet—a pair of new shoes. Can you not get me some lining for a bonnet? I wish you would get me a new dress; I have not had one for a whole month, and I want to go a visiting; I cannot bear to wear these old dresses so often; I want a few aprons, and a few pairs of stockings.' The man then has to buy the bonnets, the linings, the dress-patterns, etc., and also to hire them made; and he has to buy aprons, shoes and stockings, and even the garters that are worn on the stockings. There is not judgment, economy and force enough in some women to knit their own garters."—*Brigham Young.*

SAINTLY ECONOMY.

"Some men do not know what to do with their means. You may take the poorest mechanic here, and one who has nothing but bread to eat, and you may see him paying half a dollar or a dollar for a meal of victuals at the Globe. You may see the barber-shops crowded with our poor mechanics, who pay from three to five dollars a quarter for being shaved. I bought a razor when I began to shave, that cost thirty-seven and a half cents, and used it for fifteen years. Some black their boots, so that they will not last more than two or three months. I keep my boots well oiled, wear them two or three years, and then give them to the poor."—*Brigham Young.*

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MORMON BENEVOLENCE IN TAKING CARE
OF OTHER MEN'S WIVES.

(From the Birmingham "Daily Press.")

At the Borough Police Court, yesterday, Mr. Kynnersley adjudicated upon a singular case, in which Joseph Howard, a Latter-Day Saint, residing in Wood Cottage, Nечells Green, charged Daniel Moor with assaulting him on the 14th, violently striking him, knocking his hat off, kicking it, and tearing his coat. In answer to Mr. Powell, who defended, the complainant said that he had not been remonstrated with by Mr. Moor for trying to induce his wife to go to the Salt Lake; he had not called at Moor's house, or seen his wife for nearly a year. He certainly had called at one time at the prompting of the Lord, and in discharge of his duty, and warned them. Here the complainant was going to favour the Court with an extempore discourse illustrating his views, but was stopped by the Magistrate, who remarked that that had nothing to do with the present charge.

Mr. Powell: Then you did not wish to induce the prisoner's wife to leave him?

Complainant: Verily, nay.

The defendant, Mr. Moor, said that if he were allowed to speak he would state the real facts of the case shortly. He belonged at one time to the Latter-Day Saints, as also did his wife, the latter continuing to believe their doctrines some months after he had been convinced of their fallacy. During this time the complainant, who went round to gather the pennies of the faithful, had frequently called at his house, and on one occasion told his wife that she required a better and more faithful leader and adviser. His wife upon this had told him to leave the house, and never enter the door again; and after that time another Saint called. Meeting the complainant in the street, he had accused him of endeavouring to pervert his wife's mind, when he replied "Stand off, for when God gives me power and the time is come I shall smite you to the ground."

On the 14th, as he was going along Cromwell Street, he again saw the defendant (whose power apparently having been given him and the time having come), rushed up to him, and began to beat him. In proof of this statement, Mr. Moor called a lad named John Freeman, who corroborated his evidence, and said he saw the Saint strike the last speaker several times over the head with a thick stick.

The complainant here apparently forgot himself, and producing a stick, said, "This is it." This admission put an end to the case, and the learned Stipendiary dismissed the complaint, much to the astonishment of the pugilistic Mormon.

EX-ELDER PARROTT'S EXPERIENCE
OF THE GOODNESS AND TENDER MERCIES OF MOR-
MONISM, CONFIRMED BY LETTERS FROM VICTIMS.

We extract the following from a Tract published by Mr. W. S. Parrott, of Bristol, an ex-Mormon elder. It appears he had been duly initiated for the "priesthood," so that his defection from them was viewed with alarm, and the curse pronounced against him bitter in proportion. Mr. Parrott was on Dr. Brindley's platform at Bristol last week, and spoke at his meeting, but the Mormons offered no reply or contradiction to his published statements.

PREPARATIONS FOR UTAH.

"Having been myself destined for the priesthood by them, and offered four wives, also to become a God (if faithful to them), they informed me what their real mission was, namely, to draw the sword, and dispossess the present peaceful inhabitants of America of their country, and carry the sword and the Book of Mormon through the world.—my instructions from the prophets and apostles of Mormonism being, to provide myself with a minie rifle, a six-barrelled revolver, a sword, a bowie knife."

CUTTING OFF FROM THE CHURCH AND ACCOMPANYING
CURSES.

"I, on the 18th of March, 1856, sent a note to the pastor and priest, Jesse Martin, adjuring him to cut me off from the so-called church of Latter-day Saints, assembling in Milk Street, Bristol, after which he (Jesse Martin), having fleeced me of all they could get from me, and never receiving anything from me but the greatest kindness in word and deed, anathematized me because I simply withdrew from them, having been deceived by them, and because I would not follow their pernicious ways. Priest Jesse Martin pronounced the following curse upon me:—'W. S. Parrott has apostatized from this church. As such, may his eyes sink in their sockets, his flesh rot and fall from his bones! May he wish to die and not be able! May his right arm wither! May he beg his bread and none be given him.' Another saint added, 'May his tongue cleave to the roof of his mouth.'

"MOTHERS IN ISRAEL," THEIR "HOLY AND RIGHTEOUS"
OCCUPATION. CONFERENCE HOUSES, WHAT THEY ARE.

"Will you walk into my parlour?" said the spider to the fly."

"These American self-styled prophets and apostles have established in this country what they term their conference-houses, one in each city, town, or branch. These houses are kept by *Englishmen*, who are mere recruiting-sergeants for Brigham Young. The keepers of these houses do not in general labour with their hands, but are allowed to live rent-free, with a decent salary. To these houses the American prophets and apostles resort. They have also what they term "Mothers in Israel," or "Daughters of Jerusalem," who are mere decoy-birds, going out under the instruction of the priest, to invite new female victims, *single or married*, to come to these houses to tea. The poor victims, unsuspecting, go with these ensnaring women, and when they are asked to come upstairs, to take their bonnets and shawls off, they readily go. The Mormon prophet is eagerly waiting in his little chamber like the hungry spider for his victim. The victim falls a prey to his hellish lust. They hold out to young women the bait of exalting them to celestial glory, while they are degrading them to the lowest hell!"

THE APOSTOLIC EPISTLE ANNOUNCING THE DEPEC-
TION OF BROTHER PARROTT.

"Dear Brothers and Sisters.—It seemeth good unto us, and also unto the Holy Ghost, to write to you a few words, which causes pain to our hearts, and will also pain you, when they are fulfilled before you; yet you shall have joy. Brother Parrott will not abide in the

Spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and *expose the mysteries* which have been committed to him, that a righteous judgment may be executed upon him unless he speedily repent. When this sorrowful prediction shall be fulfilled, this letter shall be read to the church, and it shall prove a solemn warning to all to beware.

Farewell in the Lord,
* * *, President; * * *, Elder."

LETTER FROM A VICTIM.

The "Mother in Israel," Mrs. Tucket, in her undress!

"Jerseyville, Jersey County, Illinois,
April 22, 1850.

"Dear Friend,—I promised to let you know how we like this country. I will tell you a little about my journey. I lost my husband two weeks after I left Liverpool; and we lost forty-five of our number on our journey; and I truly tell you that we found the Mormons to be far from what they are represented to be. I truly tell you, and all the world, that they preach quite a different doctrine here from what they preach in England; and their study is to get all they can from persons (widows) left like me. All that are anyways poor they despise. They want people with money. They are continually craving for money; and all those in our ship that were poor, were left to do as they could for themselves. They might live or die for them. You, probably, have a different statement from this, but this is the truth of the matter. If you want to learn any vice, come to this country amongst the Mormons. They are in no wise particular about gambling on a Sunday, or going a shooting, or deceiving 'the Gentiles,' in any shape or form, or deceiving one another; and they are not particular about each others' wives, or deceiving young girls. I have found out a great deal of their crafty ways. They can tell fortunes, or anything you can mention. I have been robbed by the brethren and sisters, and had them before council, and had to forgive them, or I should have been in bad spirit; so they say. I am sorry to say that my poor husband paid £23 for tithing at Liverpool, and they told him that they would tithe his property when he got to this country; and so I have found it; for when I landed at St. Louis, the President wanted to tithe the goods which I had in my possession, and I told him I did not like to do that, seeing that my husband was dead; but he told me that, if I did not pay here, they would make me pay in the Valley. But I thank God for his kind care and protection thus far, and He shewed me that I must not go any further with them, or I cannot tell what would have been the consequence. As soon as my poor husband was dead, they began to supply me with this man, and the other fine elder or priest. But I thank God he has spared me with a portion of sense to choose for myself. Mrs. Tucket told me that I was not to send all the truth, as it was not to be told at all times. But I am determined to tell the truth; and tell you she, amongst a great many more, acted very dreadful. I found her to be a profound hypocrite; and will say anything. Probably this will not meet your feelings, but it makes little difference to me, as to whether this meets your approbation or not. Truth is truth. I found myself at St. Louis, in a strange country, and amongst strangers from all nations, unprotected, and in

a town called Hell's Kitchen by the Mormons. I here speculated in a husband, Thomas Fansworth, of Leeds, in Yorkshire. He, like myself, was very much deceived by the Mormons, and left them. I am living where a Mormon dare not enter the town if it is known. This is the first letter I have wrote to England, and you will oblige me by shewing this to as many of my friends as possible, and, believe me to be a true and faithful friend as ever,

M. FANSWORTH."
"To Mr. ——, —— Street, Commercial Road, London."

LETTER FROM ANOTHER VICTIM.

Brigham Young's early establishment, when he had only twenty-four wives!—The Sabbath-day at Utah, and how they keep it holy.

"Saint Louis, December 7th, 1851.
"Dear Friends,—I avail myself of this opportunity to write a few lines to inform you of the state of affairs here. Myself, together with my wife and child, have been ill here for five months, and now I am somewhat better; but I have lost all my comforts, for I have buried both wife and child, in the same grave in Illinois. I am now living at Missouri. It is very unhealthy here, and I beg of you to use all your influence to persuade my friends to stay where they are, rather than suffer themselves to be blindfolded into such a system of roguery and plunder as Mormonism. It is nothing but mere humbug. I have found it so to my heart's sorrow. It would be better we had never been born than to come here to be Mormons. They will take all from you at home, and starve you when you come here, if they have the chance, and take your wives from you. Their chief, Brigham Young, has above twenty-four wives, and nineteen of them have infants at their breast at present, and those lower in office than he have a smaller number, in proportion to their office and according to their station. Some have fourteen, some seven, and others different numbers; and now, they (the leaders of the body) are doing their best to insult the officers of the United, who have left their places, and have gone to Washington; and, as Congress is now sitting, we shall hear what they do. The Mormons are very unkind one to another. I had to dig my wife's grave myself; the Mormons did not put their hands to help at all. The men who gave them so much money had promises of land, and everything else when they reached here; but they have been left to die in the workhouse. Of the 400 who came here 200 died. I wish to tell you, also, that the Sabbath is no more regarded here than any other day. There is gambling of every description here, on the Sabbath; such as horse-racing, rolling the ten pins, playing cards, &c., and the leaders of the Mormons indulge in these to a great extent; together with dancing, swearing, and everything else that is beyond decency.

"Yours affectionately, EVAN POWELL."

HOW THE MORMONS OUGHT TO BE MET,
AND HOW THEY WERE MET, AT BILTON,
NEAR RUGBY.

Sunday, August 3rd, 1857.

At three o'clock, about twenty persons, among whom were several young females, assembled under a tree near the Cross, and commenced proceedings by singing and prayer. A young man, about twenty-five

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years of age, Mingeral Young, a travelling Elder, took the lead by stating his pleasure in meeting so respectable an assembly, and that several of his brethren would address the afternoon congregation, and that he should address them in the evening. He then called upon Elder Pettifer, who delivered a rambling address, and saying, that John the Baptist preached the laying on of hands, for the gift of the Holy Ghost. At the close of his address, Mr. Young, evidently afraid to trust his "Elders" before such "a respectable assembly," occupied the time during the remainder of the afternoon. At the close Mr. Waite requested permission to make a few remarks. This was refused, but the audience enforcing it, Mr. W. proceeded to call the speaker's attention to two statements he had advanced: the first, that he (Mr. Young) was not inspired; and the second, which he prefaced by saying, he was about to say something which they might consider *singular*, viz., that *except they believed in Him, (Mr. Young) they would be damned!* Mr. W. characterised this statement from the lips of a mortal, who by his own confession was not inspired, not only as utterly *absurd*, but what was worse, as *impious blasphemy*. Although the statement was thus deliberately prefaced, yet he immediately retracted his assertion by saying, it was "a slip of the tongue," and tried to charge Mr. W. with the stigma of "making a man an offender for a word." Mr. W. then called attention to the statement of Elder Pettifer, by calling for "chapter and verse" where John taught the laying on of hands, &c.: no attempt was made to prove it, but Elder Ingram said in reply, "*the Bible was full of mistakes, from one end to the other, and that they were inspired as much as the Bible was.*" At this stage of the proceedings J. A. Campbell, Esq., a landed proprietor and Magistrate, addressed the assembly in the most eloquent manner, charging upon the Mormon Elders *duplicity in keeping back their peculiar tenets*, and solemnly warning the people against the *damnable heresy*, which under the guise of a pure Gospel, they sought to inculcate. Mr. W. then announced that several friends would address the people at five o'clock, previous to the Mormon meeting, inviting them to bring their Bibles, as they did not intend to shirk inquiry.

At five o'clock, after singing and prayer by Mr. Sturdy, Messrs. Waite and Symes addressed the people till near six o'clock, when the Mormons being present they courteously gave way for them, bespeaking for them an attentive hearing, requesting them to bring forward their distinctive tenets, which they would test by God's Word, and reply to afterwards. The Mormons commenced as before, after which Mingeral Young came forward, and apologised for the manner in which he was "dropped on" in the afternoon; and reiterating his boast that he should "prove his points by Scripture to the satisfaction of every honest mind." Several interruptions were caused by Mr. Y. *misquoting* passages of Scripture, which the audience demanded should be read from the Bible, but which he, except in one instance, obstinately refused to do, although Bibles were *proffered for the purpose*. He concluded a rambling speech of about three-quarters of an hour without even touching upon several of the points he so boastfully pledged himself to prove, in fact the whole appeared like a studied evasion of their peculiar tenets. Permission was then requested to ask a few

questions, but Mr. Young at once stated, "he did not come there to answer questions." The Mormons were then allowed to sing. Immediately they had done so, Mr. Waite stepped upon the stone cross which had served them for a pulpit, and told the immense assembly, the Mormon elder having forgot to *prove* the points he so boastfully promised to prove, as well as refused to correct his misquotations of Scripture, he should proceed to meet his statements, and read from a *real Bible* the *passages the previous speaker had falsified* to suit his purpose. The reading of these passages produced a profound impression on the minds of the people.

Mr. Tait then rose and combated their statement, that they sought not their money; and showed by extracts from their own publication, the *Millennial Star*, which they had distributed, and that in this and other respects, they were sailing under *false colours*, and had suppressed their *real doctrines*, because the audience did not suit their purposes. During these exposures the Mormon champion, elders, and dupes, with one or two exceptions, slunk away, although repeatedly invited, amid the cheers of the multitude, to reply to these accusations, or what was more to the point, since they professed the gift of healing, to come and *work a miracle to substantiate their claims*. At this period, Elder Ingram having complained they had not had a fair hearing, the audience were determined he should not have to say that, and though some of the sisterhood tried to drag him away, the people used gentle force, and detained him until he should have his say. A more complete exposure of the *grosser features* of their system, than that given by him, could scarcely have been desired. He *openly avowed and defended polygamy*; and when asked why they did not preach these things, he said *they knew better than to preach such things in England; they taught first principles here, and if they received them, they taught them the rest afterwards.* "Yes," said one, "you give them the sugar here, and then when you get them in your net you give them the poison!"

Elder Ingram contended that if a *bishop should be a man who ruled his own household well, so that he might know how to govern the church of God, how much more fit would he be, if with a number of wives and families, he ruled them all well.* These sentiments called forth a burst of derisive applause, at which the speaker, doubting its sincerity, inquired in a mousing tone, "What are you shouting for?" Here one tapped him on the shoulder, telling him they were applauding his sentiments, and public speakers liked applause; while another told him he would never be a *bishop*, for he could not manage the one wife he had got. The evening's proceedings had lasted about three hours, when Mr. Waite, standing on the cross, addressed the assembly in his usual earnest manner, recapitulating the various points in dispute, urging upon them the prayerful study of the Bible for themselves; commended the horrible revelations of Mormonism, from the mouth of its own advocates, to their unmixed abhorrence; pressed upon them "Repentance towards God, and faith in our Lord Jésus Christ" as a personal matter; and commended them to the Father, Son, and Holy Ghost.

The address was listened to, with one or two exceptions, with the most breathless attention. The proceedings closed by singing the Doxology.

August 10.

A large number of Dr. Brindley's *Antidotes* were circulated amongst the meeting.

THE MORMON PULPIT.—MUIR'S LAST.

Coventry, August 3rd.

Sir, I am one of those who can appreciate your efforts to strangle that filthy monster, "Mormonism," and if I can in any way assist you, I shall feel very glad. What I have to say now, sir, is this—on Sunday evening last, August 2nd, I went to the Mormon chapel in Spon Street, Coventry. On the platform were assembled six or seven men (elders, I should suppose), including Messrs. Garrat, Jeffs, Ringrove, and others.

After the first hymn had been sung, the person who opened the service addressed the "Saints" in few words, concluding his speech by saying he was happy in being able to introduce to them brother "Muir." He then sat down, and up started a brisk-looking man *without his coat*, and stood at the desk. Thinks I, so this is Mr. Muir—good, I shall hear something worth notice—and so I did too—such an ignorant, stupid, wretched, impious jumble, I never heard in chapel or church, or out of it.

Sir, I will give you his exact words—he began by saying—"I shan't tell you I did not expect to be called on to preach, and a 'rigmarole' about what I don't understand. I congratulate myself in being here. I have preached twice and walked 16 miles to-day, and covered my feet with blisters. There isn't many of your preachers can say *that* much of themselves, I know."

He took for his text chap. xxiv. of Genesis, 60th verse—and told us, the words spoken to Rebekah by her brethren meant what they said and nothing else—that she might be the mother of thousands and millions of children!

He wasn't going to spiritualise and twist the scripture, if others did—he took the common sense of it. His whole discourse was to advocate polygamy. Sir, I cannot tell you all the words he said, but some of them were as follows:—"All the patriarchs and their descendants were polygamists—the desire of husbands or wives and of children is natural, and there are no greater blessings *than* these. That being the case, it would be unreasonable and unjust to exclude the Son of God from partaking of those blessings. Jesus was married and had children; Jesus had *several* wives—Martha and Mary! and she who anointed his head with 300 pen'orth of 'hair oil!' were his wives, or they wouldn't have followed him about so. Jesus, it was, who was the bridegroom at the Cana of Galilee marriage; it is as plain as the nose on your face! Who finds the wine at the wedding? the bridegroom, to be sure. Who *did* find the wine? Jesus. Then Jesus was the bridegroom. I have no doubt that God the Eternal had a whole train of wives, for it says, 'and his trains filled the temple' (turning quickly round to the elders), not a 'railway train,' but a train of something else. As we have a father in heaven, so we must have a *mother* in heaven, for where there is a father and children, there must of necessity be a *mother*, and spirits are born of spirits the same as bodies are born of bodies."

When speaking of the marriage of Cana in Galilee, he said, "Jesus found the wine, and the guests had a

good spree with it." He also told us that he wanted for next Spring, a good number of emigrants, and a good pile of goods. He wanted all the best-looking men and women, and all their money; and if he knew who had got any, he was "sharp on to them for it." He also told the "Saints" when the time to emigrate came, if they were not ready, he would "bundle them and their goods out of doors." Said he, "We are like bees, our 'hive' is at Salt Lake, we come here empty, and go back loaded with 'honey!'" Said he, "I feel first-rate about my religion, it teaches me to be decent! and orderly—it is so pure! so true! Some won't have it, they will rather have a lie! Let them keep the lie, and when they are damned! let them keep that too!"

Sir, I am yours, most respectfully,

JOHN S.,
Coventry.

To Dr. Brindley.

CLOSING OF ALL THE MORMON CHAPELS IN BIRMINGHAM.

The landlords of all these meeting-houses, having by the recent exposures become aware of what their places were used for, and the vile principles therein taught, have closed every one of them against the Mormons, and forbid the further use of their rooms for such purposes.

We are informed that the same thing has been done at Wolverhampton.

On Thursday evening a committee of Dr. Brindley's friends met together, to consider what steps they ought to take in reference to the reports in the *Birmingham Journal*. There was a very large attendance. They expressed their warmest sympathy with Dr. Brindley, and deeply regretted that he should, even for a day, have been placed in so false and unfavourable a position. So scandalous a report, they felt, must be personally injurious to himself, and damaging to the cause he had so nobly undertaken. The *Journal's* report had been copied into the London papers, and into the papers of his own town. They assured him of their determination to have the matter set right with the public. After a consultation on the best means to be adopted, and which was taken part in by Mr. Jennings, Mr. Benson, Mr. Taylor, Mr. Maill, Mr. Dimont, Mr. Green, Mr. Moore, sen., and others, it was unanimously determined to obtain at once signatures to an address, a copy of which should be forwarded to the *Journal*, to the Mayor, to the clergy and ministers of Birmingham, and to the various newspapers that had published the libel.

AGENTS' NAMES.

Mr. HAYWARD and Mr. RICE, Bristol; Mr. COOK, Bath; Mr. BAIN, Glasgow; Mr. BECK, Leamington; Mr. PEGG, Coventry.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., London, and Mr. RAGG, Birmingham, for JOHN BRINDLEY, of Knightcote House, Leamington, Proprietor. Monday, August 10, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,
EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 9.

SATURDAY, AUGUST 22, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:

RECEIVED SINCE LAST PUBLICATION:—

Workmen engaged in Mr. Billing's Printing Establishment ... £2 10 6
Per Mr. Falkner ... 0 2 6

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, AUGUST 22, 1857.

IMPORTANT NOTICE TO READERS AND AGENTS.

Up to this time the Agency for the sale of the *Antidote* has been very imperfect, and the agents themselves very irregularly supplied. It is particularly requested that all who intend to be purchasers of the *Antidote* will give in their names to some newsagent in their neighbourhood during the present month. Agents are also informed that after the present month no copies will be sent out on sale, but that the *Antidote* will always be in the hands of the London and Birmingham publishers by the Wednesday evening.

One dozen copies will be sent *post free* for nine postage stamps, paid in advance, and so in proportion. All communications for current numbers should be sent in by Saturday or Monday at latest, with real name and address, which may be marked *private* if they do not wish the name to appear. A weekly bill of contents will be published for use of agents, whose names will be inserted if sent to the Editor, Knightcott House, Leamington.

THE "ANTI-MORMON RIOTS."

(From the *Antidote*, No. 9.)

WE make no apology for again referring to the scandal which Dr. Brindley's anti-Mormon movement has had heaped upon it by the *Birmingham Journal*, and through it, by the newspaper press in general, throughout the kingdom.

It is of the very last importance that the stigma should be removed. The cause of Christian truth requires this; and Dr. Brindley has a right to demand it, that his own hard-earned reputation may not be damaged, nor his family be injured by the reproach cast upon him as "the head of an educational establishment." Few persons can be aware of the extraordinary labour and fatigue he has undergone, Sunday and week-day, during the last eight or ten weeks—or the pecuniary sacrifice to

him in carrying on such a warfare, unsupported by the funds of any society, or by any other than the small amount of voluntary contributions that have been acknowledged in the *Antidote*. That amount has not done more than make up the deficiency in the receipts over the expenses at the various public lectures and meetings held by him—leaving him minus his travelling and personal expenses during all those weeks, besides the weekly loss of not less than two or three pounds upon the *Antidote*, by reason of the large free distribution. Just as the clergy, ministers, and others had determined, at the meetings held at Dee's Hotel and the Town Hall, to call upon the public to contribute towards a movement of such extensive public importance, in comes the *Journal* with its monstrous statements of riots, Sunday brawls, and brute force, excited and approved of by Dr. Brindley, and enacted by his supporters! We appeal to every candid mind whether it is not a duty Dr. Brindley owes to himself, and to the cause he has in hand, to call upon the public to hear the evidence in that behalf—and having heard it, publicly to pronounce *their* judgment of proven or not proven, according to the evidence. The public are, therefore, earnestly invited to attend the meeting at the Music Hall on Thursday evening next. The editor of the *Birmingham Journal* and his reporter are also invited to be present, and will have afforded to them full opportunity to make good their charges. If they cannot do this, but find, as undoubtedly they will find, that they have been imposed upon by some interested parties, who have supplied them with the information—we ask them to acknowledge in fairness that they have been deceived, and do justice to those to whom justice is due.

The following letter was sent to the editor of the *Journal* on the 14th instant, but *not* inserted:—

To the Editor of the "Birmingham Journal."

SIR,—The *Journal* of Wednesday, the 29th ult., contained an account of an "Anti-Mormon Riot" in Birmingham, on the previous Sunday evening. It described the insult and violence offered to the Mormons, m

and female, the obscene language with which they were assailed while engaged in their religious service, and the injury done to their persons when making their escape through the midst of the "rioters." It also professed to give the *ipsissima verba*, of a profane and provoking character, written upon their chapel walls. It attributed the "riot" to the exciting language "freely indulged in as usual" by Dr. Brindley; and the "rioters" are said to have been his hearers, who at the close of his address "at once made a rush to the chapel."

A second account of "another riot" appeared in the *Journal* of the following Saturday, August 1st. This "riot" took place it is said at the Cambridge Street Mormon Chapel, on the evening of Wednesday, the 29th ult. Its cause is again attributed to Dr. Brindley's address, and the actors in it are again declared to be Dr. Brindley's hearers, who "at its close moved off into Cambridge Street, under the leadership of two or three professed adherents of (him) the speaker." Persons are said to have broken the windows and window frames, and otherwise to have done great damage to the Mormon chapel. Such was their violence, according to the *Journal's* report, that when a detachment of police arrived, the multitude were disposed to attack them; but that, aided by the Mormons, the constables succeeded in restoring comparative quietness. The Mormons were "roughly handled," and so alarming was the tumult, that "the poorer inhabitants of Cambridge Street, much terrified, bolting their doors, kept secure within."

BOTH THESE ACCOUNTS I DECLARE TO BE ENTIRELY UNTRUE IN EVERY PARTICULAR.

In these reports I am represented as a Sunday brawler, and as an exciter and encourager of brute force. These reports have been extensively copied into the Metropolitan and Provincial press, with an addition maliciously supplied, doubtless by the same writer, that I am "the Master of a Scholastic Establishment at Leamington." By these reports my character as a gentleman, a professing Christian, and instructor of youth, has been assailed, in such a way as is calculated to be seriously injurious to me, and to bring great scandal upon the important work in which I had volunteered such very arduous and unpaid-for services.

I demand, as I respectfully submit I have a right to demand, that you at once bring forward creditable testimony, openly and by name, to substantiate your charges, or that you acknowledge the error into which you have been led, and make me a full and ample apology in the *Journal*, in an equally prominent manner as were those scandalous and injurious reports published against me.

I have the honour to be, Sir, your humble Servant,
JOHN BRINDLEY.

Knightcott House, Leamington,
August 12th, 1857.

AVOWED INFIDELITY OF MORMONISM.

(Communicated from Bristol.)

Too much attention cannot be paid to the infidel teachings of the Mormon Elders. The more clearly Mormonism is brought out as a system of infidelity and atheism, the less likely are they to make fresh converts. It is the hypocritical garb of religion, the cant

of "The Church of Jesus Christ of Latter-Day Saints," that deceives the simple. Let it be once thoroughly known that the Mormons reject the Bible, and their only converts will in future be the old socialists, secularists, or other ready-made infidels.

"For the last year or two I have had frequent conversations with Mormon Elders, so that I am now very well acquainted with their foul proceedings. One of their elders told me himself that the great 'I am' was once a vile sinful man, and that He repented and now occupies his present situation, through being faithful to the Holy Priesthood! He likewise declared that our Lord Jesus Christ was himself a Mormon! that he had two wives, Martha and Mary, but that he was never legally married to either of them! At another time he told me the marriage spoken of in Cana of Galilee was the time when our Saviour was married to them. Another of these emissaries of the Wicked One told me God's holy book was no more than a sixpenny journal, and that we were not to depend on the promises of that book for our salvation. He said it was no matter if we never looked into the Bible, but we were to trust to Joseph Smith's mission for our celestial glory. Who, sir, I ask, can tolerate such filthy blasphemy, save those only who are given over to a reprobate mind? What a blessing to know in whom we have believed, and to be persuaded that He is able to keep that which we have committed to His care.

"I could, sir, go on to enumerate many more of their horrid blasphemies against the Godhead, but must leave it for a future period.

"Yours respectfully,
"J. W. S.—s."

PROFANE SWEARING IN THE MORMON CHAPEL, AS USUAL.

A very interesting communication from Brunswick Square, Bristol, informs us that the writer was in the Mormon chapel on the 5th inst. At the close of the service one of the preachers came up to some boys and told them it was a d—n shame they could not keep quiet!

Smith, the elder who opposed Dr. Brindley, and undertook to prove the working of miracles in the Mormon Church, has since admitted in conversation with our correspondent, that he did not perform a *miracle* in the case of the anointing of the woman Gardener. He also had the effrontery to assert that he did not profess to have performed a *miracle*!

"CREEPING INTO WIDOWS' HOUSES."

The same gentleman reports the case of a woman in Bristol, who with her family are living upon bread and water to enable them to pay the excessive tithes demanded of them by the Mormon elders, and which tithes they spend in profligacy and vice.

See the case of Elder Wheelock, Antidote No. 1.

MORMON CUNNING.

Mr. S. Parrot has informed us of the case of a young lady, mistress of a school in Bath, who had been secretly caught by their plausibilities, and was told by the arch deceivers that she had better not let it be known that she had joined them until she was ready to leave for Utah. Happily her case became known, and she has been rescued.

WHY ARE THE MORMONS DISTURBED IN THEIR CHAPELS?

(THE QUESTION ANSWERED BY AN EYE-WITNESS.)
22, Caroline Street, Birmingham,

August 4th, 1857.

Sir,—The "Mormon Riots" are what I have been looking for, and what I have prophesied; not because of your disclosures of their base and filthy designs, but by their impudent bravado in their own chapels to the "Gentiles" who have been led by curiosity to their mock worship.

On Sunday, July 19th, I went to Villa Street to hear your discourse upon "I and my Father are One." (As a student of divine truth I wished to sit at your feet, having received great benefit, in being lifted over many Biblical difficulties, during your discourses in Birmingham upon these difficult passages.) When I got to Villa Street you had not arrived. To pass away the time, I went into the Mormon chapel: an elder, in white trousers, was railing against you as a "vain babbler," and your supporters as enemies to the truth, quoting passages of Scripture to suit his purpose, thereby gulling his poor dupes deeper into their mire, and irritating the scorn and contempt of those present, who could perceive his villainous deceptive drift. Pointing to myself and friends in the most aggravating and defiant way, he cried, "Do you think we care for you; no! nor all the devils in hell—that much" (snapping his fingers.) Seeing one of us smile, he supplemented it with "You may pull a face this long" (stretching out his arms); "do your worst! we fear you not" (again snapping his fingers).

Up to this time in the service, all went on straight, when at this point disturbance began; and what unbiased mind would not say, "well it might"?

The cause—abuse, the effect—violence. I believe, sir, yea, I am certain, disturbances are produced by the Mormons' own language in their own chapels—they defy and court opposition; what Englishman's feelings can withstand it, believing and knowing so much of them as we do?

I can prove what I have reported, and solemnly state there was scarcely a sentence uttered but what had a tendency to create disturbance.

To Dr. Brindley.

J. W.

THE WINDOW-BREAKING IN CAMBRIDGE STREET.—IMPORTANT EVIDENCE.

On Wednesday evening I went to the Mormon chapel, in Cambridge Street, about half past 8 o'clock, and remained about five minutes, during which time I heard a great confusion outside, and immediately after, a volley of stones came through the windows into the room where I was. I then came down stairs into the street, and found about forty or fifty boys busily engaged in pelting the windows. I spoke to them, and endeavoured to stop them. They then withdrew about a street's length from the chapel, but returned again immediately. Upon my going to them again, they called me "a Mormon," and asked me to give them the keys of heaven. I then went in search of a policeman, met a file of them in Congreve Street, and informed them of the proceedings—at which time I saw Dr. Brindley engaged lecturing at the back of the Town Hall. I went back into Cambridge Street; saw a number of persons by the Mormon chapel, but no police. There

were no Mormons present, consequently *they could not be molested*. I went away from Cambridge Street at about 9 o'clock. I passed the chapel in about an hour afterwards; but all was quiet.

Stoke St., Islington, July 29th, 1857. H. M.

LETTER FROM ANOTHER VICTIM.

10, North Clyde St., Anderson, Glasgow,
2nd of August, 1857.

Dear Sir,—I am proud to see you have taken a bold step to expose Mormonism, both by lectures and a small periodical. Such a step was much wanted. May God bless your praiseworthy efforts. I have been labouring in the same cause, in an humble way, for the last five years, and know much of their doctrines and practices, and have lost an only daughter, who has joined that abominable sect. I send you an extract from a letter, which confirms the accounts of the wickedness of the Mormons.

Please send six copies of your periodical from the commencement, and continue to do so until further notice, to Dr. McMillan, London Street, Glasgow. He lectures on the Green, at Glasgow, against the Mormons, every Sabbath. I will sell a few copies weekly.

R. W.

Extract of a Letter from Andrew Henderson, formerly Latter-Day Saint, to his Brother, John Henderson, Fruit Merchant, Airdrie.

"California, 3rd May, 1856.

"Dear Brother,—We made our exit from the Great Salt Lake City in good time, as there was famine and much death all through the territory last year. The grasshoppers had destroyed almost all the crops; drought had burned up the grass, so there was little left for 'God's favoured people.' Curiosity, no doubt, will prompt you to ask how I left my dear friends, the Mormons, for whom I gave up my own proper friends, a happy home, and all for their sakes. My conscience could not stretch so far, in matters of faith, as they required—that was no less than the shedding of human blood, which Mormons call 'High Heaven Murder.' Robbery, on the most extensive scale, is done here as well as murder (for this is the principal over-land route to California for emigrants to and from the States). Seduction, swindling, fraud, oppression, and starvation of the Mormons, are common there; and to the poor infatuated creatures there is no redress, for his holiness Pope Brigham Young rules despotic, imperial, and all-powerful. No one dare oppose or speak against him, or he is 'shaved two inches below the ear,' that is, he gets his throat cut, so that 'their blood may smoke on the ground to give them a more glorious resurrection.' No respect is shown to age, or youth, or sex.

"I could fill pages with their abominations, their wickedness, and their crimes. All that has been told or published against them does not begin to tell a thousandth part of the truth, because such acts are done by themselves. No one dare reveal them, for fear of getting 'shaved'—the fate that many have suffered. They are the law-makers in this blessed land of Utah. The veracity of every word of this you can stand upon.—From your affectionate Brother,

"ANDREW HENDERSON."

We, the undersigned, bear our testimony that the above is a correct copy of the letter,

ROBERT WRIGHT, Merchant, } 10, North Clyde-st.
JOHN BLACK, Mason,

August 22.

DISGRACEFUL ASSAULT OF MORMON MUIR
AT SMETHWICK.

Hearing that Mr. Muir, of Birmingham, was going to preach in the Mormon Meeting, at Smethwick, on Tuesday, the 4th inst., I was induced to go and hear him, and a most disgusting affair it was. Elder Stokes opened the meeting with singing and prayer, and then commenced by saying that he was glad to see so many present, and to observe that some of them were strangers, though but four of us were so. He said that when strangers came they came to learn to behave themselves. On which I remarked that he could not refer to me, for I came to hear and to behave myself, which I did. On this, before I had time to look about me, up jumped Muir, and grasped me by the throat, and held me so for a few minutes. It was some time before I could recover myself from his grasp, when one of my friends requested him to be quiet, and he said he would serve him the same. Here this part of the proceeding ended, but Elder Stokes continued his remarks for a few minutes, and then left the meeting open to anybody. Muir then sprang upon his legs, and said, "Brothers and Sisters, I feel first-rate." I will not trouble you with any more details respecting this vile wretch, but his discourse was such as was calculated to create a disturbance even in a quiet place like this. I do assure you if we may judge a man by his looks he was more like a demon than a man, especially while he was grasping my throat, and his language throughout his discourse was of a most debasing character. He abruptly finished his discourse, and like a villain slipped out the back way.

Yours truly,
HENRY JOHN PHELPS.

Smethwick, Aug. 18, 1857.

Witnesses to the truth of this,—JOHN BRADBURY,
JOHN HOWETT, THOMAS RHODEN.

COMPLIMENTARY VISIT OF THE WORKING
CLASSES TO DR. BRINDLEY.

On Monday, the 10th inst., a number of the working people of Birmingham, who have taken an interest in Dr. Brindley's Anti-Mormon movements, proceeded by train to Leamington, to take tea with that gentleman, at his own residence, Knightcote House. Although there were no public announcements, and it was strictly confined to those who worked cordially with him, at the time of starting a considerable number more presented themselves for tickets than the railway could make room for. Accommodation for only 400 could be provided, so that many had to return home disappointed. Between 50 and 60, however, followed by the next train. Although the whole affair was suddenly got up, and the weather proved unfavourable, the utmost cheerfulness and good humour prevailed. Mr. Benson, of Bull Street, very kindly volunteered his personal services, and the use of his tea-making apparatus. The Committee lent their aid in every direction, and all seemed bent upon making the best of it, despite the unfriendly elements. All the available space in the Doctor's house was thickly packed, and the premises inside and out thrown completely open to the multitude assembled. Not an article of any kind was afterwards missing or found injured, nor a flower or shrub plucked, or broken down.

After tea they assembled on the lawn, where some excellent addresses were delivered with much animation and zeal in praise of Dr. Brindley's efforts to check the growth of Mormonism, and to make them acquainted with the teachings of God's Word. "All hail the great Emmanuel's name" was well sung by the entire assembly, as well as the National Anthem.

The following addresses in writing were presented to the Doctor by those whose signatures they bear.

FROM THE WORKING MEN'S COMMITTEE.

Dear Sir,—We, the committee and friends of the Anti-Mormon movement, originated by yourself, beg to congratulate you upon the success which has already attended your noble and laborious efforts to stay the progress of the blasphemous tenets of Mormonism. We do venture to hope that you will, regardless of all opposition, go on with the great work before you. May it please God to crown your future efforts with increasing success. We do hereby pledge ourselves to give you at all times our hearty and united support for the accomplishment of so laudable an undertaking as that in which you are now engaged.

Signed, on behalf of the Committee,
WILLIAM WALLIS,
JAMES GREEN.

4. Spring Vale, Bristol Road, Birmingham.

My dear Doctor,—I have the pleasure to hand you the sum of £2 10s. 6d., subscribed by the workmen in the employ of Mr. Martin Billing, Livery Street, in aid of your noble efforts for the suppression of that monster of modern times—Mormonism.

At the same time, we have deeply to deplore that the *Journal* should have lent itself to the publication of those vile calumnies, so extensively circulated through its medium. We bear our solemn testimony (being many of us hearers and eye-witnesses) to your exertions on the Sabbath day. Instead of your lecturing on the "iniquities of Mormonism, and indulging, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City," your efforts, on that day, have been solely and entirely devoted to the exposition and illustration of God's word; and the majority of your hearers, large as their numbers have been, instead of indulging in "rioting" and "uproar," have conducted themselves, on every such occasion, with decency, reverence, and what is more, devoutness. Let any one who has *actually been present* at any of these Sunday services come forward, like an honest man, and speak otherwise, if he can.

I do not know of a better way by which the public may judge of the *Journal's* report, than by an examination of the following programme of texts, which includes, I believe, those of all your Sunday discourses:—

1. "The character and office of Bishops and Deacons."
2. "Baptism."
3. "God is a spirit."
4. "Salvation through Christ alone."
5. "Christ the only way to eternal life."
6. "David's sin, and its consequences"
7. "The Widow of Zarephath, or confidence in God."
8. "Christ the sure foundation."
9. "I and the Father are One."
10. "The Woman taken in adultery."
11. "Be ye followers of God as dear children."

12. "It is finished!"
13. "But thou when thou prayest."
14. "The Good Samaritan."

After reading the above summary, any candid person will be able to judge of the honesty of the *Journal's* report. They certainly appear very unlikely subjects for a lecture on "the iniquities of Mormonism." When, however, that paper ventures to insert another statement of your doings, we hope their authority will be something more definite than—"We understand."

In conclusion, we are thankful for the great success which has already followed your labours; and hope your life may yet be spared to see the destruction of that filthy and corrupt system, which is both hateful to God and degrading to man.—I am, my dear Doctor, yours right truly,

Dr. Brindley.

WILLIAM NIGHTINGALE.

SECRET OATH OF THE DANITE BAND OF
"DESTROYING ANGELS."

Sir,—I once asserted in public that Mormonism is not only a system of blasphemy against God; but that it is also a *deep-laid conspiracy against the liberties and life of every individual, and every nation under heaven* who will not submit to Mormon doctrines and Mormon canon law. I now give the proof of my solemn charge made on the occasion referred to.

First—I give the "Oath" enjoining hostilities against the American nation, designed to avenge the death of the false prophet, Joseph Smith, but applicable to other nations also. "Order Lodge"—"You do solemnly swear in the presence of Almighty God, his angels, and these witnesses (pointing to individuals in the room that have secret instructions to take life,) that you will, from this time henceforth, and for ever, begin and carry out hostilities against this nation—and teach it to your children; and to keep the same intent a profound secret, now and for ever, so help you God!"

Secondly—I give the oath administered to the candidate for so-called "Holy Orders" in the Mormon Church.

"In the name of Jesus Christ, the Son of God, I now promise and swear, truly, faithfully, and without reserve, that I will serve the Lord with a perfect heart and a willing mind, dedicating myself wholly and unreservedly, in my person and effects, to the upbuilding of his kingdom on earth, according to his revealed will. I furthermore promise and swear that I will regard the First President of the Church of Jesus Christ of Latter-day Saints, as the supreme head of the church on earth, and obey him *the same as the Supreme God*, in all written revelations, given under the solemnities of a "Thus saith the Lord;" and that I will always uphold the Presidency, *right or wrong*. I furthermore promise and swear that I will never touch a daughter of Adam, unless she is given me of the Lord. I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear that I will assist the *Daughter of Zion in the utter destruction of apostates*; and that I will assist in setting up the kingdom of Daniel in these last days, by the power of the Highest and *the sword* of his might. I furthermore promise and swear that I will never communicate the secrets of this degree to any person

in the known world, except it be to a true and lawful brother, binding myself under no less a penalty than that of having melted lead poured into my ear. So help me God, and keep me faithful."—*His. of the Saints*, p. 276.

Thirdly—(Here follows the oath taken by each member of the "Danite Band, or Destroying Angels.")

"In the name of Jesus Christ, the Son of God, I do covenant and agree to support the First Presidency of the Church of Jesus Christ of Latter-day Saints. *in all things, right or wrong*. I will faithfully guard them, and report to them the acts of all men, as far as in my power lies—I will assist in executing all decrees of the First President, Patriarch, or President of the Twelve; and that I will cause all that speak evil of the presidency, or heads of the church, to die the death of dissenters and apostates, unless they speedily confess and repent; for pestilence, *persecution and death shall follow the enemies of Zion*. I will be a swift herald of salvation, and messenger of peace to the saints; and I will never make known the *secret purposes* of this society, called the DESTROYING ANGEL, my life being a forfeiture in a fire of burning tar and brimstone. So help me God, and keep me steadfast."—*Bennet*, p. 271.

This infamous oath plainly points to the secret dangers to which those are exposed who commit themselves to the den of Mormon desperadoes. It agrees with the oath of "Order Lodge," given above. What kingdom, city, or community, can be safe long, where such miscreants are in the majority, and where such foul principles predominate? Let the latitudinarian cuckoo cry of "let them alone" prevail a little longer, and Birmingham, with every other town in the kingdom, may awake when too late, and find itself under the bloody and despotic rule of men, who by their principles and actions, prove themselves to be the agents of no other power than the *Prince of Darkness!* How different to the character, conduct, mission, and principles of the Lord Jesus Christ! "He came not to destroy men's lives, but to save them!"—Luke ix. 56.

Yours truly,

C. B.

Birmingham, August 5th, 1857.

FURTHER IMPORTANT EVIDENCE OF THE ACTUAL DOINGS AT THE SALT LAKE.

"Sacramento City, California, Nov. 2, 1856.

"Dear Sister,—It is with feelings of peculiar pleasure that I now address you, after keeping silence so long. Doubtless you have thought me very unkind, after my promising so faithfully as I did to write; but, my dear sister, I found upon my arrival at Salt Lake City, that it would be dangerous to write the truth, and I was fully determined to write nothing else. I will now relate events in order as they occurred.

"We arrived in Salt Lake City the 16th of October, 1853. We all found the journey across the plains a very trying one, myself especially. I was very sick during the last two months of the journey. It was the opinion of most persons in the company that I should die, but, thank God, I did eventually recover. I very soon found, after my arrival at Salt Lake, that Mormonism was a deception. We stayed in the city a short time. We then went thirty miles north, to a place called East Webber Fort. I returned to Salt Lake

City in 1854. The winter of 1853, at Salt Lake, was most awfully cold. Cattle, horses, hogs, &c., were frozen to death.

"I said before, Mormonism was all a deception. I will now prove it to you:—I saw many blind and lame people there, to whom the elders had made promises that they (the afflicted ones) should be healed when they got to Sion. I saw children running about without shoes or stockings, and with scarcely a rag to their back, swearing at each other in a most shocking manner; indeed they use language in the Valley that would not be allowed even amongst the lowest class in London.

"I will quote a few sentences from the sermons of the authorities, or (as they are called in the Valleys) the big bugs. First, from a sermon of Brigham's:—'Now, old Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." Now if Solomon meant what he said when he said that, he was a d——d old fool; for bring children up in what way you will, they will depart from it. Well, but perhaps some will say, "Well, brother Brigham, but how do you bring your children up?" Why, I don't bring them up at all, they come up!'

"In speaking of the English, he said, 'D—— John Bull and all his calves.' Elder Kemball said in his sermon, 'Brethren, if you know of any body who is going to California, let us know who he is, that we may cut him off the church, and, if you get a chance, cut him off two inches below the ear, and that will secure his salvation. And now let me tell you that that man that has but one wife, and does not take another, is a d—— fool, and is led by the nose, and the time will come when such shall be cut off the church.'

"Elder Grant, in his sermon, said to the poor creatures who had come in from the plains:—'Now some of our pious elders who go to England tell the folks of Sion that it is such a beautiful place, and that you get all sorts of "nick nacks" there. I will tell you what "nick nacks" they are. If people start from the old country and only get half way to the Valley, that is a "nick," but if they are fortunate enough to get here, that is a "nack!"'

"The English are insulted continually. If they say they are disappointed, they will answer, 'You ought to be glad if you can just manage to live: you know you were starving in your own country.' Elder Spence, when he returned from England from a mission, said, 'the English are so poor that they send their daughters about the streets to pick up dirt for a living!' Sister Rebecca, what do you think of that? Thus as villains, after they have been to England, and have made a fortune there, and have been kept like gentlemen, the worst word in their mouths is too good for us. People, who have in England feasted them on the best of everything, and have turned out of their beds that they (the Elders) may turn in,—when those very persons come to the Valley, the Elders do not know them.

"Many a hundred in the Salt Lake would be glad to get away if they could, but they cannot. Suppose, for instance, a person with a large family to come to the Valley, and spend all his money in getting thither, how is he to get away, seeing that the Valley is 1030 miles from the Eastern States, and 800 miles from California? Again, the Valley being so remote, they (the authori-

ties) have the people completely under their thumb. A person dare not speak freely. If a man speak against the authorities his life is in danger! I will quote from a speech of Elder D. F. Ross (a man who deserted from the 92nd Highlanders, his wife having bought him a pair of green spectacles, &c., so that he managed to elude the vigilance of the military authorities and leave Scotland). He said in his speech, 'And now, brethren and sisters, let me tell you, that it is just as much a part of Mormonism to learn to cut throats, and to do it scientifically, as it is to baptise.'

"A person can leave Salt Lake if he please, *if he has the means*; but, if they have any suspicion that he intends to expose them, they will kill him, if possible. I will give you the proof:—I was conversing with a female, sixty years of age, and her daughter, twenty-eight. They were both married to the same man, which is no uncommon thing here. Their husband has since died. He was the daughter's first husband, and the mother's second. They were saying that one Bill Hickman had killed a man. I then joined in the conversation, and said, 'Why does not somebody inform the authorities, and have this Bill Hickman arrested?' The old woman answered, 'Oh! I should not care if I heard that he had killed ten, instead of one, because I know that he only killed those that the church authorities wanted killed!'

"I believe the letters are opened that are sent from the Salt Lake, so you see, it would not be safe for a person to write the truth. That was the reason of my silence. After I left home in May, 1853, I did not return again until I was on my way to California. I started from Salt Lake City, April 7th, 1855. The last time I saw father was on that day; but I did not tell him that I was coming away, as I did not know the real state of his mind with regard to Mormonism. I called to see mother and the family. Father was down at Conference. They were well. She was glad to find I had a 'chance to get away.' She was always very kind to me. I know she wishes me well. We all send our kind love to you.

"From your affectionate brother,

"JOHN BAGNALL.

"To my dear sister, Rebecca Bagnall,
"1, Tyron Place, Hackney, near London."

THE WORD OF GOD *versus* THE MORMON IMPOSTURE OF JOSEPH SMITH.

CHALLENGE TO THE MORMONS.

One Hundred Pounds Reward.

I.—FORASMUCH as Joseph Smith, the Prophet of Mormonism, professed to have found, by an Angel's direction, certain Golden Plates, from which he translated the Book of Mormon, I hereby engage to give the above Reward to any one who will produce the said Golden Plates.

II.—WHEREAS the majority of the Witnesses chosen (as Mormonites tell us) by Heaven to bear testimony to the truth of the Book of Mormon, have renounced Mormonism, I also engage to give the above Reward to any one who can prove that that Book is a correct Translation of the said Golden Plates.

III.—WHEREAS Mormon Elders pretend to possess the miraculous power of Tongues, I hereby engage to give the above Reward to any Mormon who shall be

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able correctly to Translate a Chapter in the Bible in any three Languages which I may cause to be placed before him.

IV.—FORASMUCH as Mormon Elders lay claim to the miraculous power of Healing (which power has long ceased to be vouchsafed to the Church), and forasmuch as there have been attempts at Healing in the town of Ipswich, I hereby engage to give the above Reward to any Mormon who will instantly cure any diseased person to whom I may cause him to be introduced.

V.—FORASMUCH as Mormons are taught in the Book of Doctrine and Covenant (page 87, sect. xii., 3rd European edition), the following words that Mormon Baptism is necessary to salvation;—“Verily, verily, I say unto you, They who believe not your words, and are not baptized with water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned;” and forasmuch as Joseph Smith, in that same Book, affirms that although a man has been “baptized a hundred times,” yet it avails nothing, unless it has been done by Mormon hands:—

I hereby engage to give the above Reward to any Mormon who will prove from the Scriptures that all good men who have died from the time of our Lord, without Mormon Baptism, or who shall do so for the future, will be damned, or go to purgatory.

VI.—FORASMUCH as Joseph Smith, in the “Millennial Star,” Vol. VI., thus speaks of God:—

“He is a material organised intelligence, possessing both body and parts. He is in the form of man, and is, in fact, of the same species. He eats, he drinks, he loves, he hates.” And further: in the “Millennial Star,” Vol. VI., “This being, God, cannot occupy two distinct places at once, therefore he cannot be everywhere present.”

I hereby engage to give the above Reward to any Mormon Elder, who can make the above words agree with the plain and grammatical meaning of the following texts of Scripture:—

“God is a Spirit.”—John iv. 24. “A spirit hath not flesh and bones as ye see me have.”—Luke xxiv. 39. “Dwelling in the light, whom no man hath seen, nor can see.”—I. Timothy vi. 16. “God is not a man that he should lie.”—Numbers xxiii. 19. “Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”—Psalm cxxxix. 7—10.

WALTER WEBB WOODHOUSE.
ST. HELEN'S RECTORY, IPSWICH.

BRISTOL DISCUSSION.

THE TYPOGRAPHICAL ERROR AGAIN!

No. 7 of the *Antidote* contained a first notice of the Bristol lectures and discussion. On the first evening no opposition was offered. The lecture was considered so dead against Mormonism, by fairly arguing out their own principles and their own claims to Divine Power, that the disciples of Mormonism felt bound to drag out their unwilling leader, and to produce, on the second evening, Mr. Elder Smith, the head of the district.

Dr. Brindley on this evening brought forward a number of examples of gross wickedness on the part of the heads of the Mormon Church at Salt Lake City. These examples he read from the *Antidote*. He also referred to the gross immorality universally prevailing at Salt Lake; the entire absence of all religious worship and respect for the Sabbath, and their open denial of the truths of Revelation, and their contempt for the Bible, excepting only when sent on a mission to England, when the missionaries were told they must make themselves well acquainted with “the old book.” Mr. Davies, the returned ex-elder from Utah, confirmed all Dr. Brindley’s statements.

Mr. Smith arose, and first declared that the power of working miracles belonged to his Church, and that he had worked, and had seen worked by other Mormons, miraculous cures. A particular case was gone into, and evidence adduced for and against it. At length Mr. Smith was compelled to admit, that in a case of diarrhea he had administered a *spoonful of oil*—that the patient was under daily medical treatment, and only after *three days* amendment set in!

Some other cases were alluded to by the audience, wherein Smith had practised upon the credulous, but amidst the confusion caused by the “spoonful of oil,” it was impossible to proceed with other “miracles.”

Smith then undertook to defend Polygamy. He would not however attempt to reconcile the contradiction and reprobation of it by the Book of Mormon, but said he should prove it from the Bible. He told the audience he had only one proof to give from the New Testament, which he would read to them. He was proceeding to read from a little book, the outside appearance of which was familiar to the Doctor, as that which contained the “typographical error” of Mr. Muir. He requested Mr. Smith either to read from the Bible, or afterwards to let him see the book, and the exact words it contained. After much altercation, and his positive refusal to let the book be seen, he was allowed to read. The passage was I. Corinthians, vii., 2. Smith read *wives* for “wife,” when he was immediately corrected by Dr. Brindley, who now insisted that the book should be in the chairman’s hands. A scene took place that baffles description. Smith, like a cunning rogue, knowing that he had read what was false, buttoned up his coat with the book in his breast, and the Mormons sent up on to the platform two policemen to his aid. After much difficulty the police, chairman, and meeting came to the conclusion, that in a discussion, any book read by either party was for the time the property of the chairman. Poor Smith was now compelled to disgorge his fraudulent production, and it and the Bible, in the translated and in the original form, were read simultaneously, and the palpable and

evident fraud established against the Mormons, who had purposely misquoted the Bible for the sake of deception. Mr. Smith received what he deserved, the hearty derision of the meeting assembled. He placed himself under Dr. Brindley's protection, who secured to him, what he did not deserve, a quiet departure. Any man guilty of so shameful a trick, in a matter of such importance, deserves the pump or the horse-pond. Thanks were voted to the chairman, the Rev. Mr. Mather, and to Dr. Brindley, amidst hearty applause. The meeting separated at about half-past eleven o'clock.

On the following Wednesday evening not more than twenty-six persons, sixteen men and ten women, attended the Mormon chapel in Bristol! The "typographical error" did good.

SHABBY CONDUCT OF THE DUDLEY MORMONS AND THEIR INFIDEL COMPANIONS.

DR. BRINDLEY, in his lecture at Dudley, on Thursday evening, laid great stress upon two things. First, that according to their own authorised declaration of principles, the Mormons were bound to show their power to work miracles of precisely the same nature, and in precisely the same manner, as those wrought by the Apostles of our Lord. The Mormon creed declared that *no man was a true believer who could not do this*; that this was the only true evidence of true belief. Dr. Brindley read from Orson Pratt's own publication, printed and published by him. No one present objected to this. The second point of consequence was the contradictions and utter inconsistency of the Book of Mormon. Examples were furnished, and no denial offered. A challenge was repeatedly thrown out, and *many times* the Doctor inquired, was there any one present prepared to answer him? He then said, that as no one was present willing to enter into a discussion of these things, he would therefore occupy the remainder of the time that evening; but that he was willing to return to Dudley on any day they pleased, to enter upon a discussion of these questions with any one they chose to select, giving to his opponent the first hour, or hour and a half, or as long a time as he pleased, at the opening of the meeting. When Dr. Brindley had finished, he again called upon any Mormon for a response. All were silent. When he was about to leave, and a vote of thanks was being proposed, a man jumped up who said he was *no Mormon*, and proposed to go into the question of polygamy, as met with amongst the ancient Jews in the Old Testament Scriptures. Knowing the Doctor must then leave for the last train, they set up a pretty uproar, and when he had left, with all the bravery of the cur in the fable, who seeing that the mastiff was now in the distance, began to yelp and snarl, curling up their little tails in defiant attitude, and challenging the Doctor, now out of hearing, to

turn again and fight! Well, they have had their hour. Dr. Brindley, to oblige them, will pay them another visit. Will they meet him?

THE ORIGIN AND PROGRESS OF MORMONISM.

(Communicated.)

14, Vauxhall Grove, Birmingham.

Sir,—In perusing the *Antidote* of Aug. 1st, I was rather surprised at the contents of a letter, dated July 27, and signed "Your well-wisher, A. J." Surely the writer of that letter must be very ignorant of the origin and history of the Latter-day Saints, to style them a "*much-abused people*." Can it be believed, that in the nineteenth century "A. J." should declare, "I know that Joseph Smith was a prophet of the most High God, and that Brigham Young is a prophet of God!" There must be some blame somewhere, that some people have not instilled into the minds of the working classes of Birmingham and elsewhere, sufficient knowledge to see through this vile imposture. Nay, I have heard many say (since the *Antidote* has appeared,) "Who was this Joseph Smith?" Now, we know very well, that of religious excesses, originating either in imposture, or the delusions of an overheated temperament, the world has had many lamentable examples. During the last thousand years, there have appeared as many as twenty false Messiahs, besides an incalculable number of persons who have presumed, with equal impiety, to declare themselves to be prophets specially sent by God. History abounds in accounts of these deluded beings, and of their temporary success in working on the credulity of their followers.

Now Joseph Smith, it is well known to every one who is acquainted with his memoir, followed the profession of a *money-digger* in the United States. It is a common belief in some of the maritime districts of that republic, that large sums of money and masses of bullion were buried in the earth by the buccaneers, as well as, more recently, by persons concerned in the revolution. The pretence of discovering these treasures by incantations, was an artifice to which needy and cunning men frequently resorted, and Joseph Smith, according to the best testimony, distinguished himself in this line. While he was engaged in these and similar pursuits, he received, according to *his own testimony*, several revelations from heaven relative to the religious sects of the day. On one occasion he went into a grove, and there besought divine aid, to show him which, of all the denominations of the Christian church then existing, he ought to reverence and follow as the true one. "A bright light," he said, "appeared above his head; he was received into the midst of it; and he there saw two angelic personages, who told him all his sins were forgiven, that the whole world was in error on religious points, and that the truth should be made known to him in due time!"

(To be continued next week.)

DR. BRINDLEY ON SUNDAY NEXT.—Place and subject will be announced at Music Hall on Thursday evening.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WENTHEIM & CO., LONDON, and MR. RAGG, BIRMINGHAM, for JOHN BRINDLEY, of KNIGHTCOTT HOUSE, LEAMINGTON, PROPRIETOR. Saturday, August 22, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 10.

SATURDAY, AUGUST 29, 1857.

Price 1d.

NOTICE TO CORRESPONDENTS.

Many important communications are obliged to stand over from Bristol, Birmingham, Glasgow, &c.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

RECEIVED SINCE LAST PUBLICATION:—

Mr. J. W. Ingram	...	...	...	...	...	...	...	£0 10 0
Mr. John Hunt	...	...	...	...	...	...	...	0 10 0
Mr. James Atkins	...	...	...	...	...	...	...	0 10 0
A Gentleman at the Music Hall	...	...	...	...	...	...	...	0 10 0
Mr. Jennings	...	...	...	...	...	...	...	0 5 0
Licut. Hopkins (second donation)	...	...	...	...	...	...	...	0 10 0

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, AUGUST 29, 1857.

DR. BRINDLEY AND THE PUBLIC PRESS MEETING AT THE MUSIC HALL.

On Thursday evening, 20th inst., a very large meeting assembled at the Music Hall, Birmingham, to hear the statements of those who had been present at Dr. Brindley's meetings, which the *Birmingham Journal* had declared resulted in "riots" and injury to the persons and property of the Mormons. Upwards of 200 persons, by name and address, gave their written testimony to the real character of those meetings. Fifty of them were residents of Thorp Street, and a number were residents of Cambridge Street. They were present at the meetings in question, and at all Dr. Brindley's Sunday addresses. Alderman Allday, Chairman of the Board of Guardians, was called upon to preside. The result of the enquiry was that all these persons solemnly declared:—

1.—That not once had Dr. Brindley on the Sabbath day lectured upon or against Mormonism, or mentioned the Mormons, or their iniquitous practices.

2.—That on the Sunday evening in question, no riot whatever took place in Thorp Street. That every one who had listened to Dr. Brindley, quietly dispersed when he closed his address—not one of them entering the Mormon chapel to interrupt the preacher or to interfere with his duties.

3.—That the Mormon service was at an end, and their chapel closed for the night, before Dr. Brindley

concluded his address, thus reducing the entire circumstantial account of the *Journal* to a circumstantial fabrication of falsehoods: it was untrue in every particular.

Before proceeding to the second case of riot in Cambridge Street, the conduct of Chapman, the Mormon chapel-keeper of Thorp Street, was described by eye-witnesses. It appeared that on the Wednesday evening preceding the "riot" Sunday, a number of boys were making a noise in the chapel yard, when Chapman ran out upon them with a *hawfark*. A lad, an Irish labourer, who was standing by, seized Chapman, and wrested the fork from him. The boys then vowed vengeance on the Mormons: they kicked in one of the panels of the chapel door, and broke several panes of glass. On the following Sunday, quite late in the evening, when all around was quiet, they again entered the chapel, and threw out into the yard two or three books they found there. The next Wednesday evening, filling their pockets with stones, they set out at 8 o'clock to go the round of the other chapels. They reached Cambridge Street at about a quarter-past eight, and having broken the windows of the chapel, immediately set out for Villa Street, more than a mile away on the other side of the town. They arrived here about a quarter before nine o'clock, and in a few minutes destroyed the windows of that chapel also.

Evidence was then given by Mr. Hewitt, living next door to the chapel, by three carters engaged at the time in loading a wagon at Messrs. Winfield's, immediately opposite the chapel, and also by one of the clerks, who stood there while the mischief was done, and endeavoured to drive off the lads from their work of destruction. Several passers by, who gave their names and addresses, also confirmed these statements. It was thus proved:—

1.—That the window-breaking was entirely the work of a lot of boys, as a retaliation for the attack upon them by Chapman. Not a single adult took any part in it whatever, neither was any Mormon present, and consequently none could have been ill-used.

2.—That this window-breaking was wholly unconnected with Dr. Brindley's meetings; was done at another time, and by other persons, namely, a lot of boys only.

3.—That there was no riot in Cambridge Street, such as graphically described by the *Journal*; neither did the inhabitants feel "alarm," or did the Mormons suffer personal violence.

The handwriting upon the wall was very slightly

disposed of. Mr. Allsop, of Thorp Street, stood up, and declared that he chalked up the words on the chapel wall, which were, "Brigham Young has 43 wives only." The words were still visible. He wrote them on the *Monday afternoon after the Sunday* in question.

The chairman repeatedly called upon any one present to offer objection to the evidence of the witnesses, if able to do so. A Mr. Wright, tailor, of Suffolk Street, called out that he could confirm the *Journal's* account. With much difficulty he was persuaded to take his place upon the platform; and when he was there he made a sorry exhibition of himself, for he admitted that he was not present either at Thorp Street or Cambridge Street. So that knowing nothing about it he had no evidence to give.

Mr. Jennings, watchmaker, Constitution Hill, moved, and Mr. Henry Bishop, of Thorp Street, seconded the following resolution, which was carried unanimously, with great applause:—"That the account of the Anti-Mormon riot, published in the *Birmingham Journal*, of the 29th ult., as having taken place in Thorp Street on the previous Sunday evening, and following on Dr. Brindley's address, is altogether untrue; that no such riot took place, neither were the provoking words mentioned in the *Journal* written on the walls of the Mormonite chapel in Thorp Street, nor did Dr. Brindley, in any one of his Sunday addresses, refer to the Mormons or their immoral practices; and in reference to the Cambridge Street Chapel, the windows were broken by a number of boys unconnected with his meeting at the back of the Town Hall long before his address had concluded, it being part of the retaliation for the attack upon them with the hayfork; and it is the opinion of this meeting that Dr. Brindley has a right to demand a retraction of the incorrect report of the *Journal*, and also to demand an apology."

This resolution was carried unanimously, and with great applause.

Thanks to Dr. Brindley and the Chairman were carried by acclamation. Dr. Brindley received the personal thanks of Lieut. Hopkins, for the valuable service he had rendered to the Birmingham Town Mission, by his labours against Mormonism.

The article in the *Journal* of Saturday last, is simply an abusive repetition of untruths. There is not one word to prove the correctness of their former statements. It is a miserable attempt at wit at the expense of truth, and can only bring disgrace upon its writer.

THE article in the *Daily Press* of Saturday last, is easily disposed of. We entirely disagree with the writer, that people believing in erroneous and dangerous doctrines, should "be left by intelligent persons with pity and contempt." We believe it to be an absolute duty to reason with such, and to endeavour by every fair means to convince them of their error. That is what we understand to be the duty of "intelligent" persons. Neither will the sooty adage apply here, or in any other case where

"the sweep" is doing mischief. If a man sees a sweep committing a felony, it is his duty to prevent him if he can, and to take such an one into custody, although he may be blackened by contact with him. A public man is sure to be blackened, if his public labours are worth anything. He ought to expect it, if he is a man of any experience. But he is not therefore to be deterred from doing good. Although the vulgar insolence of a *Birmingham Journal* scruples not to publish falsehoods, and afterwards glory in their shame when the falsehoods have become transparent;—still if he is conscious of rectitude of purpose, Jesuitry, and Scotch impertinence, will no more deter him from continuing in the path of duty, than if such dirty sweeps had never besouled him. A newspaper that, like the *Journal*, wilfully distorts facts, and plumes itself on its power thereby to do mischief, is beneath contempt.

The *Press* must remember that upwards of 77,000 persons, in this country alone, have embraced Mormonism. And that in Birmingham district alone are upwards of 200 recognised teachers of the most thoroughly blasphemous doctrines, and most corrupt and corrupting practices that have ever disgraced a professedly Christian country.

To the infinite discredit of those who have the charge of public morals and religion, there were four chapels in Birmingham, where Sunday and weekday these polluting and degrading teachings were poured forth, to the great scandal of religion, and of even common decency.

We have the most direct evidence, week by week, of the positive good effected by the present opposition; that is as certain as that the apology for Mormonism, set up by the *Journal*, will be productive of mischief. How proud the *Journal* ought to be that the accounts of its own two riots are copied into the Mormon periodical, the *Millennial Star* of last week, word for word! That is contact with "a sweep," with a vengeance. We could not help thinking, as we again read down the articles in question, that they never before looked so well, or were so becomingly placed. The vulgar tone that pervades them, and the impudent jaunty swagger that everywhere peeps forth, absolutely required a Mormon newspaper, as the only fitting nidus in which such dirty spawn should be deposited.

One other fact for the "let them alones." *There are now on their way to this country, Seven Hundred additional Mormon missionaries from America*, some of the leaders have landed within these few days. A re-issue of the Mormon tracts by many, many thousands took place at the beginning of the present year; hundreds of young men and women are employed every Sunday in distributing these in the Birmingham district. They visit the respectable houses when *their inmates are at church*, and thus during service hours ply their trepanning system among servant girls.

Dr. Brindley will *not* desist in his crusade against Mormonism, until it has become contemptible, not only amongst "the intelligent classes," but amongst that unhappy class whom the *Press* assumes should be left to the mercy of cunning impostors, and be permitted to grope their way in the dark.

THE MORMON CONTROVERSY PLACED IN ITS TRUE LIGHT.

Park Terrace, Soho, Birmingham,
August 20, 1857.

Dear Sir,—I had the honour, some time ago, at the Music Hall, to present to yourself and Capt. Hopkins a vote of thanks, for your able lecture on Mormonism. I regret my inability to be with you this evening. I am exceedingly sorry that there should have been any interference in the way of discouraging your noble efforts to benefit our population. Why the newspaper press should be so careful to exclude matters affecting the morality of the people, is, to me, an enigma. Why lectures on political economy, or chemistry, geology, or any of the sciences, should be thought of greater importance to the interests of society, and why the virtue and morality of our sons and daughters should not be protected by the public newspapers, is strange. If Tully or Demosthenes had enjoyed our educational advantages, such a deep-laid plot against the sanctity of our homes and families, as Mormonism, would have awakened their indignation, and have been denounced in thunder! A confederacy for evil, *this*, more fatal than the defection of any of the Grecian States—more dangerous to true liberty than the conspiracy of Catiline. American virtue, with all its hideous slave-holding drawbacks, does not exhibit such lamentable defects and odious restrictions. The free, generous, and disinterested spirit of true Englishmen has forsaken us!—our national life-blood is crushed out of us: men, proud of their intellectual spirit, are in bondage, and their judgments completely over-ridden by the senseless cry of persecution! What missiles have you hurled at the Mormons to provoke hostility? If your reasonings are reckoned stones, and your arguments brickbats, you have certainly done your part; and if we, ministers of the Gospel, who were more bound to attempt it, had done as much, the degradation and immorality of our town would not be, what it now is. Every magistrate, clergyman, schoolmaster, and parent amongst us, in my opinion, owes you a deep debt of gratitude; and if my circumstances would allow it, pen and paper should not be the only expression of my thanks. I have had, within a few years, several Mormon converts join my church, who have been shocked with the doctrines and immoral lives of the Saints they had too hastily joined. I do not speak, therefore, ignorantly on this subject.

The least the editor of the *Journal* should have done, should have been to observe silence. But even silence in such a cause is a public sin. For them to refer it to the clergy, and for the clergy to shift the responsibility to the magistrates, as a thing too polluting for respectable men to have any thing to do with, and to leave the ignorant multitude a prey to ignorance, and to find out as they best can, the sincerity of this profession of saintship, is what no editor, magistrate, minister of Christianity, or father of a family, with any spark of

philanthropy or patriotism, should consent to, since this so-called religious error deserves not the name. Its true name is not Mormonism, but—*Devilism*. I trust the press in our town will see it right to take its proper share in removing this deadly incubus from the body politic, and will have candour and justice enough to admit that your zeal in this holy crusade deserves commendation and not blame.

I do not write this because of any disappointed feeling that any articles of mine against Mormonism, and other public immorality, have been refused insertion in our newspapers, *which is the fact*, but I do wish to express to you, dear sir, the sincere sorrow that I feel, that your mind should be pained, and your fair fame be damaged, either by the restrictions or misrepresentations of the public press.

I am, honoured sir, yours truly,
To Dr. Brindley. PETER SIBREE.

FURTHER REPROBATION OF THE BIRMINGHAM JOURNAL FOR ITS ADHERENCE TO A FALSEHOOD.

Netherton, Dudley, August 19th, 1857.

Dear Sir,—Some three weeks since I read a statement in that one-sided paper, the *Birmingham Journal*, to the effect that your preaching, in Thorp Street, the previous Sunday evening, had been the means of arousing and inciting the populace there and then assembled to commit a most violent and outrageous assault upon the persons and property of the Mormons, in their own chapel. I myself being present, and inside this "sacred" edifice, do solemnly deny the whole of those statements published by the *Journal*.

I wrote to this effect to the editor, giving him the true and correct account of all that took place, as witnessed by myself, up to 8 15 p.m.; I gave my name and address, requesting the editor of that journal to give all parties fair play, and insert my letter. Having complied with the editor's rule of requiring the address, to insure insertion, I naturally expected it would have been published, or that the reasons why declined would be inserted, as is customary, in his notices to correspondents; I have now waited nearly three weeks, and neither seen my letter in print, or any reason assigned why it is withheld. The *Journal* refuses to publish a denial of its false and scandalous statements. I am quite willing for you to publish this letter, but do not want, from a sense of delicacy, my name published, unless required.—Wishing you every success in your good cause, I am yours, most respectfully,

Dr. Brindley. S. M. W.

A VICTIM NEAR HOME.

Sir,—If you would allow me a little space in your valuable paper, to relate the case of a young friend of mine, who was enticed from her parents by a Mormon of this town, I should feel obliged. About two years ago (the autumn of 1855), a thing (for he was not a man) named Johnson, a Latter-day Saint, was trying to propagate his "religion" amongst different families at Harborne, near Birmingham. Amongst others, he came in contact with a family named C—s. They were poor people, with nine children; the eldest a daughter of seventeen. Johnson managed, by holding

up his abominable "religion," to seduce this young girl from her home, telling her there was no chance of salvation unless she complied with all he desired. After keeping her in prostitution for four months in Liverpool, he abandoned her to her fate, he having taken his passage to America, with a married woman. He has left a wife and three children near Birmingham, who are being kept among their friends, while he, I believe, is over at Salt Lake, probably with three or four fresh wives. A case coming near home may have more effect in causing others (who know the sentiments of these wretches) to keep them on the street side of their doors.

I am yours truly, W. W.

Birmingham, August 15, 1857.

THE MORMONS—SHOULD WE LET THEM ALONE?

Balsall Heath, near Birmingham.

To Dr. Brindley.

As you kindly permit communications on the subject of Mormonism to find a place in the pages of your very useful periodical, it may not seem presumptuous to offer a remark with regard to the position at present occupied by the followers of Joseph Smith in England. It will be acknowledged by those whose judgment is not clouded by prejudice that the state of society at the present time is peculiarly adapted to favour the progress of an imposture such as this, which panders to every vile propensity of our nature. But shall we see our daughters seduced from their homes, and sent to pine in an unknown land alone, and among strangers, as the sixth or perhaps sixtieth wife of a disgusting debauchee? shall we see all this and not repel the demons?—Let those who refuse their aid to the suppression of these Godless wretches, suffer by the erred they so magnanimously tolerate. There is no part of the land free from their pollution. Stopping lately in a remote country town, I was surprised at the amount of influence that these people had obtained. They had, it seemed, but lately arrived, but had already made several converts. This serves to shew that they are increasing day by day, and will increase, unless a decisive check is given to their onward progress.

Yours, &c., J. R.

A WORKING MAN'S OPINION OF THE JOURNAL'S HONESTY.

Sir,—In company with my brother, Mr. J. E., of Hatchet Street, I attended your Sunday evening service in Thorp Street, about which the editor of the *Birmingham Journal* has said so much. I remember reading that functionary's precious article on the morning it was issued; how great was my surprise as I read lie after lie, insinuation after insinuation, producing in my mind a feeling of indignation and contempt towards the editor, who could without any cause whatever publish these to the world, thereby blasting the reputation of a public man in the opinion of all who know not this fact, viz., whenever this gentleman, the editor of the *Birmingham Journal*, attempts to speak to his constituents on religious matters, his pen invariably turns away from the truth.

I have long been of opinion that connected with this *Journal* establishment there exists a queer set of

theologians, a compounding of whom would produce a Mormon, a Papist, or it may be a Holyoake, or some such other monstrosity.

Pity it is the editor of the *Birmingham Journal* should ever attempt to sail in the waters of theology. He invariably sinks so low that it would be no great matter of surprise if on some fine evening we should meet him arm in arm with his friend President Aubrey, having undergone a full and complete dipping.

Dear Sir, you are engaged in a worthy and philanthropic work: be assured that anything which the editor of the *Birmingham Journal* may say derogatory to the same will be, in the opinion of all right-minded common-sense men, the highest commendation of the truthfulness of your work.

Desirous of promoting the truth, I had no sooner read the editor's slanderous epistle, than I attempted an answer to the same, intending it for insertion in the *Birmingham Mercury*, but that gentleman refused its admission. Does there exist a cord of sympathy between these men?

You are at full liberty to put my name to the address your committee intend publishing.

Yours most truly,

T. R. E.

Vauxhall Road.

LEARNING AND LITERATURE AMONGST THE NEW LIGHTS.

Curious specimen of polite letter-writing, as practised by the Saints.

According to the fundamental principles of Mormonism, as laid down by Mr. Orson Pratt, that clever Yankee, who takes care of the money of the Mormon emigrating dupes, and in his leisure hours propounds Mormon Theology, or rather Mormon *Smith*-ology, "No man is a *true believer* who does not possess the signs, or power of working miracles; who cannot at once become acquainted with any language in which he may be called upon to give instruction." Mr. Crisp, a Scripture reader at Leamington, addressed a letter, which we subjoin, to the Mormon luminary at that elegant spa, a Mr. Brown, of Leam Terrace, the accomplished president of the Mormon body, whose reply, *verbatim et literatim*, we also append.

LETTER I.

MR. CRISP, SCRIPTURE READER, TO MR. BROWN, PRESIDENT OF THE LEAMINGTON MORMON SAINTS.

Sir,—I perceive by the tracts published by the "Mormons" that "every facility" will be afforded to persons wishing to investigate the doctrines of the Mormons by applying to the President. Yourself also gave a challenge that you were willing to meet any one, and to prove that your doctrines were scriptural. I beg to inform you that I shall be glad to meet you on next Sunday afternoon, August 23, 1857, and to discuss the following subjects:

I.—The Scriptural Plan of Salvation.

II.—Baptism.

III.—Polygamy.

I leave it for you to decide who shall open the discussion; whether you, or any of your friends, or myself.

I trust you will bring all your friends together on that day. Your answer will oblige yours, faithfully,

HENRY CRISP.
August 19, 1857.

LETTER II.
THE PRESIDENTIAL EPISTLE, UNDER THE INFLUENCE OF
"MIRACULOUS TEACHING."

MR. SCRIP,

SEr.—I am extremely sory for a man in your postion seeking the good of souls. Our afternoon meetings yes are for a difrent purpose then contention they are for the saints to meet together and for the Holy Spirit to be enjoyed by his saints therefore if you want any information respecting your souls salvation, for i do feel sory for your falling condition, if you will call at my house i will give you that blessed information that your soul may be saved alive.—H. BROWN.

[Poor man! Can no one give him the benefit of a penny night school? We think that might, in time, miraculously change his ignorance and presumption.]

DEFEAT OF THE MORMONS AT HALES-
OWEN

BY NOT LETTING THEM ALONE.

MY DEAR SIR,—Perhaps you will like to know that the Mormons have been defeated by a sharp decisive attack, upon the principles you advocate in the *Antidote*. Three public discussions with them in the open air, and one sermon, have sufficed to acquaint the people with their absurd pretensions and abominable iniquity; and last evening, myself and Mr. Amos presented ourselves to hear another discourse from them. They came, but withdrew from the contest. After short addresses to the congregation, we distributed a large number of the *Antidote*, freely, and have purchased more for that purpose.

I am, Yours truly,
F. W. FISHER, Independent Minister.

P.S.—I have purchased 150 *Antidores* of Mr. Ragg, for gratuitous distribution, and have set on foot a regular sale of them in the town for the future.

Yours, &c.,

To Dr. Brindley.

F. W. F.

FORMAL RECOGNITION OF POLYGAMY BY
THE MORMONS.

"Revelation" given to Joseph Smith, Nauvoo, July 12th,
1843.

"VERILY, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines; Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he

that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

"And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that, too, most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

"Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord; except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God, and I will give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me, shall be taken and destroyed.

"Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God for ever and ever.

"And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

" And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book of Life that he shall commit no murder whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them in time and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

" Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

" Verily, verily, I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

" Verily, verily, I say unto you, if a man marry a wife according to my law, and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

" The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord.

" I am the Lord thy God, and will give unto thee the law of my holy priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

" Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, viz., my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham, and his seed out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham, and by this law and the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

" God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do so? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay; for the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless it was written, Thou shalt not kill. Abraham did not refuse, and it was accounted unto him for righteousness.

" Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob, did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are gods. David also received many wives and concubines, as also Solomon, and Moses my servant, as also many others of my servants, from the beginning of creation until this time, and in nothing did they sin, save in those things which they received not of me.

" David's wives and concubines were given unto him of me by the hand of Nathan my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

" I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word; and as ye asked concerning adultery, verily, verily, I say unto you, if a man receive a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my holy priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful; for he shall be ruler over many; for I have con-

August 29

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"And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens: and whosoever sins you remit on earth, shall be remitted eternally in the heavens; whosoever sins you retain on earth, shall be retained in heaven.

"And again, verily, I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

"And again, verily, I say unto you my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven, for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold! I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

"Verily, I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I will give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over a few things, henceforth I will strengthen him.

"And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, as he hath said; and I will bless him, and multiply him, and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily, I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

"Now, as touching the law of the priesthood, there are many things pertaining thereto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this

priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph, for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

"And again, as pertaining to the law of the priesthood: if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore he is justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

"And again, verily, verily, I say unto you, if a man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter, therefore let this suffice for the present. Behold! I am Alpha and Omega. AMEN."

[We shall make some remarks upon this precious document in our next impression.]

THE DUDLEY DISCUSSION.—BIBLE POLYGAMY.

On Monday evening last, a very large number assembled in the Lancasterian School-room, to hear a discussion, arranged to take place between a Mr. Freeman, the accredited agent of the Mormons, and Dr. Brindley.

Conscious of the weakness and indefensibility of their own doctrines and declarations, the Mormons actually stipulated that *not one of their own accredited writings should be referred to!* Why, that alone tells more against them than all the arguments of any opponent. It is an open declaration that THEY KNOW that in its foundation and superstructure Mormonism is a baseless fabric. We give the exact words from the minutes of the joint committee meeting:—

The Representatives of the Mormon Church, or Latter-day Saints, who were present at a meeting held in St. Edmund's School-room, on Saturday evening, the 22nd instant, object to hold any discussion with Dr. Brindley, unless he will con-

fine himself to the Bible alone, and not refer to any publications of the Mormon or any other Church.

Signed on behalf of the Mormons,

WILLIAM JARVIS,
THOMAS CHARLES.

The friends of Dr. Brindley, present at the same meeting, are quite willing to make the Bible the standard of appeal—but they consider that no discussion on the subject of Mormonism can be full and complete, and satisfactory, unless the accredited publications of the Mormon Church are quoted, to be tested by the Bible.

(Signed on behalf of Committee acting with Dr. Brindley)

RICHARD PERCY,
CHARLES ROBERTS, SEC.

Both parties hereby agree and bind themselves to use every effort in their power, to maintain order and quietness during the time that either Dr. Brindley or any one of the Mormon church is speaking.

WILLIAM JARVIS,
JOHN GUEST.

Well, notwithstanding these restrictions, Dr. Brindley determined to put Mormonism on its defence, even in its own way, however manifestly unfair and inconsistent. Mr. Freeman claimed to open the discussion, and we are bound to say in perfect fairness, that he did the best that could be done with a bad subject, and conducted himself in every way becoming a disputant. He was worth a hundred Muirs in knowledge and intelligence, or, to use Muir's own elegant figure, Freeman's "trousers stuffed with straw" were to be more highly estimated than all the learning and philosophy (!) contained in Muir's head.

Having acknowledged as above, and also feeling that Mormon writings could not be established, Mr. Freeman occupied the time of the meeting for nearly an hour in reading to them, from all parts of the New Testament, the doctrines of Repentance, Faith, and Baptism. Not, however, entirely satisfied with this, he must needs quote from the Book of Mormon, to show its agreement with our Scriptures. This was exactly what Dr. Brindley wanted, and he now asserted his right to make use of that book as evidence, seeing that Mr. Freeman himself had put it in, and had asserted that it was a *Divine revelation*. Mr. F. objected. He did not say it was a *Divine revelation*.

"Well then," said Dr. Brindley, "of what value are its declarations? If you will admit it is *not* a 'revelation' from God, that is all I want, and there is an end to the Book of Mormon but as a wicked invention of a wicked man."

Mr. Freeman: "Well, I admit it is a revelation from God."

Dr. Brindley: "That is right. Now we can go to work upon Mormonism, and what it is, and not waste time in reading the Scriptures, about which at present there is no dispute."

The copies of the Book were here compared, and found to agree, being the same impression.

Dr. Brindley then read from p. 118, wherein it says, "There shall not *any man* among you have save it be *one* wife; and concubines he shall have none." He called upon Mr. Freeman to reconcile with that the present notorious practice amongst the Mormons, of taking *many* wives, by the direct command of the Mormon "Church." And further, he desired Mr. F. to quote a single passage of Scripture wherein God *sanc-*

Mr. F. did not attempt to reconcile the Book of Mormon's denunciation of polygamy with their present practice of it. He read a few lines further from the Book itself, but which threw no light upon the matter, and caused only laughter from its inapplicability. He then referred to the Old Testament Scriptures, quoting the case of David, as recorded in the 1st Book of Samuel, chap. xii., verse 8, &c.; also the incest of Lot, and the wives of Abraham and Jacob. He triumphantly appealed to those cases to show that God *sanc-* tioned and "approved" polygamy.

To these cases Dr. Brindley at once addressed himself. To review them in order he took first the case of Abraham, as recorded in Genesisvi., 3. Here Sarai his wife induces him to take Hagar, her maid. God does not command this, neither is there one word to *sanction* it. On the contrary we see that Sarai thereby brought in great disquietude, and much trouble to all concerned. She made a rod to scourge herself, for she is despised by Hagar, and Hagar in her turn is hardly dealt with and banished. Then the child Ishmael becomes a "wild man, his hand against every man, and every man's hand against him." Surely there was nothing here to favour polygamy. It showed the impatience and weakness of faith of Sarai. God had promised to Abraham a numerous posterity, many years had elapsed, Sarai was getting old, and she, thinking to hasten the accomplishment of God's promise, persuades her husband, who too readily listens to her, to take Hagar, through whom that posterity should commence. But God joins not in this device, neither does he permit the child of Hagar to be the child of promise, but makes Sarai wait yet many years longer before she herself becomes a mother, and Isaac is born. It was a bad case altogether, and in no way proved either God's "sanction" of polygamy, or the goodness of it in its practical workings. Abraham might be, and was in the main, a good man, and one who is called the friend of God, but he was not without sin any more than was David. God made neither perfect. They were still as other men, and liable to err. The Jews are ever called a most stubborn rebellious people, a disobedient, gainsaying people. Abraham was an exception. He was, as a rule, obedient to God's commands, and had faith in His promises; therefore was he spoken of with favour, and called "the friend of God."

(To be continued.)

ANSWERS TO CORRESPONDENTS.

The meeting at the Music Hall, on Thursday last, stands, Dr. and Cr., thus:—

	£	s.	d.
Total amount received for admission, as reported by the Committee	6	14	0
Expenses: Hire of the Room	£6	8	0
Bills and Placards	2	19	0
Bill Posting, Distributing, and Postage of 140 Letters	1	6	0
Board Men	0	12	0
Advertisements	0	15	0
Sundries	0	3	6
	12	4	0

Dr. Brindley will deliver an address in Villa Street, on Sunday afternoon next, at half-past 3 o'clock.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WEINHEIM & CO., LONDON, and JAS. GUEST, BIRMINGHAM; for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor. Saturday, August 29, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,
EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 11.

SATURDAY, SEPTEMBER 5, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

RECEIVED SINCE LAST PUBLICATION:—

A few working women, by E.H.	£0	2	6
Mr. Thomas Evans....	0	7	6
Mr. Solomon Smith....	0	1	0
Mr. Thomas Croshaw....	0	1	0
Mr.	0	2	0

For Dudley Lectures:—

The Rev. Dr. Browne, Vicar	0	10	0
The Rev. J. Davis	0	10	0
T. A. Dixon, Esq.	0	10	0

C. Cartwright, Esq. 0 10 0

(We believe there are one, two, or three small sums in the hands of Mr. Ragg, to be noticed hereafter.

AGENTS' NAMES:—Mr. T. Ragg, Birmingham; Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol.

Back numbers may still be easily obtained by ordering them of any agent, who can procure them from Messrs. Wertheim and Co., London; Mr. Ragg and Mr. Guest, Birmingham, have also copies of nearly all back numbers.

Wanted, the names of agents for sale of *Antidote* in London, Leicester, Sheffield, and Nottingham. Wanted, Vols. 1 to 5, and from Vol. 13 to present time of *Millennium Star*. 1s. a volume will be given for clean copies. Address particulars to Dr. Brindley, Leamington. Also *The Journal of Discourses*, from Vol. 1.

The next number of the *Antidote* will contain a full report of Dr. Brindley's lecture on the Mormon "Revelation" for the practice of polygamy, which *revelation* will be found verbatim in No. 10 of the *Antidote*; also Dr. Brindley's remarks upon the polygamy of the Old Testament scriptures.

CHALLENGE TO MR. PIERCE.

Dr. Brindley is ready at any time to meet Mr. Pierce, the newly arrived American missionary of Mormonism, now stationed in Birmingham, to discuss with him the question of Mormonism in principle and practice.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, SEPTEMBER 5, 1857.

We direct the attention of every Christian philanthropist to the startling announcement in another page of the actual arrival in this country of the pioneers of a whole host of Mormon missionaries, now on their way from the Salt Lake, for the express purpose of flooding us with their iniquitous doctrines and unholy practices.

What will the apathetic "Let them alones" say to this? Does this look as if Mormonism was beneath the notice of "intelligent" men? Will it yet be insisted that the poorer and least informed classes should be left to the mercy of these wily impostors? It really would appear that the present decided movement against this American contagion has been specially purposed in the providence of God; and that in anticipation of this unexpected and bold assault upon the religion and virtue of our country, there have been raised up those who would take the trouble and have the patience to "wade through the mass of filth and abomination" that lies at the threshold of the Mormon controversy. Let it be remembered that at the commencement of the present year, there were in Great Britain alone, as teachers of Mormonism, "2 apostles, 14 high priests, 1341 priests, 51 seventies, 534 deacons, 2694 elders, and 870 teachers!" or a grand total of 5506 persons devoted to the ungodly work of propagating a system that strikes at the foundation of all religion and virtue, and brings into degradation and sorrow, year by year, thousands of our people! 6000 persons emigrated from this country, during the last two years alone, for the Salt Lake; and there are yet thousands that have been allowed to grow up in the infatuation, who are prepared to follow in their steps. Why let these, our own countrypeople, perish for lack of knowledge! Why, in our much boasted Christian England, priding itself in its missionary exertions in every part of the far-off globe—why leave those at home, and immediately surrounding us, a prey to this foul conspiracy to plunder and destroy them? Why should they alone be without help and sympathy? May it not be said, "This ought ye to have done, and not to have left the other undone." The working classes are indignant at this neglect of them and their interests, and so they have a right to be.

How many homes amongst our artizans have not these miscreants desolated! Mothers, wives, daughters, all alike lured away to their priestly brothers to gratify their lust for a time, and then cooped up in roofless hovels and fed upon potatoes and squash. Read the quotation from Mr. Hill's letter in this present number of the *Antidote*. There is the description of an eye-witness of sufferings that he saw endured at Salt Lake by women, once happy and respectable in our own dear land of England. They, and thousands like them, might have been spared their sufferings, had the warning voice been lifted up in time, and had they been

made acquainted with the vile character of Mormonism and its brutal concoctors.

What is to be done with the new arrivals? Will our magistrates license these scoundrels as propagators of a lying wonder? And will the clergy permit them to prowl amongst the poor of their parochial districts to lure away the daughters of our people to Mormon infamy? Doubtless, the *Birmingham Journal* will fraternize with their new proteges, and grandiloquently set up their claims as "a *religious sect*" to all protection and licence in their unholy calling. A voice of warning should be lifted up from every pulpit in this land, that all might know the nature of the pestilence now lurking in our social and moral atmosphere, and might be aroused to exertions to stay its further development. May God in his mercy deliver us from this evil, and exalt His own great name upon the earth, to the confusion of falsehood and error—and to the conversion unto himself of all hearts, through Christ, our only intercessor and help.

THE ORIGIN AND PROGRESS OF MORMONISM.

Concluded from No. 9.

A second revelation of a similar description informed Smith that the American Indians were a remnant of the children of Israel, and that prophets and inspired men had once existed amongst them, by whom divine records had been deposited in a secure place, to save them from the hands of the wicked. A third communication, made on the morning of September 22, 1823, informed Smith that these relics were to be found in a cavern on a large hill to the east of the mail-road from Palmyra, Wayne County, State of New York. Here, accordingly, Joseph made search, and, *as he says*, "found a *stone chest*, containing plates of gold, about 7 by 8 inches in width and length, and not quite so thick as common tin. On these plates was graven the Book of Mormon," (or Bible of Mormon,) so called from the name of the person supposed to have written and concealed it. Smith was not allowed to take away these plates until he had learned the Egyptian language, in which tongue the graven book was composed. However, in September, 1827, Smith was deemed qualified to receive the *golden plates*—and he translated an English version of the characters, which was published in the year 1830. This work made a considerable impression on the poorer classes of the United States, and a sect was formed soon afterwards, calling themselves "The Church of Latter-day Saints." In the preparation of these pretended revelations, Smith was assisted by his father, and by persons named Rigdon, Harris, and others. At first, little attention was paid to this imposture; but when it appeared to be undermining the religious belief and habits of the less instructed portion of the community, the respectable citizens of Palmyra and Manchester, where the Smiths formerly resided, felt it their duty to expose the real character of the Smiths. Now, see what follows. Here is an affidavit by gentlemen of various professions, and of diverse religious sentiments, with fifty-one signatures attached, extracted from a work called "Rise, Progress, and Causes of Mormonism," by Professor J. B. Turner, New York, 1844:—

"Palmyra, N.Y., Dec. 4, 1833.—We, the under-

signed, having been acquainted with the Smith family for a number of years, while they resided near this place, have no hesitation in saying, that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They are particularly infamous for visionary projects, spent much of their time in digging for money, which they pretended was laid in the earth; and to this day, large excavations may be seen in the earth not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, senior, and his son Joseph, were, in particular, considered entirely *destitute of moral character*, and addicted to *vicious habits*. Martin Harris had acquired a considerable property, and in matter of business his word was considered good; but on moral and religious subjects he was perfectly visionary; sometimes advocating one sentiment, sometimes another. In reference to all with whom we are acquainted that have embraced Mormonism from this neighbourhood, we are compelled to say that they were visionary, and most of them destitute of moral character, and without influence in the community. This is the reason why they are permitted to go on with their imposition undisturbed. It was not supposed that any of them were possessed of sufficient character or influence to make any one believe their book or their sentiments; and we know not a single individual in this vicinity who puts the least confidence in their pretended revelations."

I think these are matters of fact too glaring for "A. J." to deny. If Joe Smith was really a prophet, and a man of God, I shall be most happy if "A. J." can convince me of this. Again, a similar testimony is recorded against the Smiths from respectable citizens in Manchester; and with respect to an assistant in the fraud, named Oliver Cowdery, in his affidavit presented by the authority before me, he is shown to be "*a worthless fellow*, and not to be trusted or believed"; and Whitmer, another member of this *impious confederacy*, is spoken of with equal disrespect.

I have heard several of the head Mormon elders preach in London. Their discourses abounding in allusions to the Christian doctrines, are well calculated to confuse and deceive the minds of unlearned hearers; but when investigated, the pretensions on which the whole fabric is reared appear eminently absurd and impious. From beginning to end the Book of Mormon is filled with evidences of forgery and imposture.

Now, by way of a wind-up, I will give you an extract from the same authority already quoted,—gives a hint of the probable origin of this whole imposture, for, as we will show, Joseph Smith is scarcely the man capable of writing the Book of Mormon:—"A clergyman named Solomon Spaulding had left his ministry, and entered into business in Cherry Vale, New York, where he failed in the year 1809. The sepulchral mounds of North America were then exciting some interest, and it struck Spaulding that he might relieve himself from his distresses by composing a novel, connecting these mounds with the lost ten tribes of Israel, supposed by some to have peopled America. Intending to name his work 'The Manuscript Found,' he wrote it in the old style of the Hebrew compositions. In 1812 the work was taken to a printer named Lamdin, residing in Pittsburgh, Pennsylvania; but the author died ere any arrangement could be made for its publication. Lamdin

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also died in 1826. He had previously lent the manuscript to a person named Sidney Rigdon, and this person it seems to have been who, in connection with his friend Joseph Smith, formed the idea of palming it on the world as a *new revelation*. The manuscript was well suited to their purposes, and of course they would make such changes as appeared requisite. That thus was the true source of the Book of Mormon is borne out by the testimony of the wife, brother, partner, and several friends of Spaulding, who had heard him read portions of the manuscript, and who recognised many of the names and incidents in the Book of Mormon to be the same with those occurring in Spaulding's novel."

The difficulty of supposing paper of any kind to have been so long preserved, appears to have suggested the additional and characteristic device of the "*plates of gold*" to the money-digger, Joseph Smith. It would be needless to say more on this subject at present, as Dr. B. has thoroughly exposed the workings of Mormonism, and the elders of Birmingham. It has fallen upon them as a thunderbolt hurled from Jupiter's hand. It is hoped, so long as Dr. B. has truth on his side to back him, the entire fabric of Joe Smith's pretensions may fall as a reed before the wind, never to rise again.

Joseph Smith, the leader of the Mormons, was killed by a lawless mob on the 27th of June, 1845, at Carthage, State of Illinois.

I hope these few lines may meet the eye of "A. J.," that he may read the work I have quoted from, and judge for himself.

I remain, sir, yours respectfully,

R. E.

To Dr. Brindley.

"VERY LIKE A WHALE."

THE MORMON "ARK," AS DESCRIBED IN THE BOOK OF MORMON.

Dr. Brindley is informed that the Mormons say he did not give a fair description of their "Noah's Ark;" and that his ridicule of it was unjust. We subjoin *their own* description in full. Let any sane person read this account of their *bottle-nose whale* of an ark, and the profound nonsense of letting in the air, and keeping out the water, and suppress ridicule and contempt if he can. Joe Smith had better have left the *description* alone. However, here it is—read and judge for yourself.

"And the Lord said, Go to work and build, after the manner of *barges* which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like the lightness of a fowl upon the water; and they were built after the manner that they were exceeding tight, even that they would hold water like unto a *dish*; and the *bottom* thereof was tight like unto a *dish*; and the *sides* thereof were tight like unto a *dish*; and the *ends* thereof were *peaked*; and the *top* thereof was tight like unto a *dish*; and the *length* thereof was the *length of a tree*; and the *door* thereof, when it was shut, was tight like unto a *dish*. And it came to pass that the brother of Jared cried unto the Lord, saying, O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall

we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, behold, thou shalt make a hole in the top thereof, and also in the bottom thereof (query, which was the top and which the bottom?); and when thou shalt suffer for air, thou shalt unstopp the hole thereof, and receive air. And if so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood! And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; I have prepared the vessels for my people, and behold, there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, what will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed to pieces; neither shall ye take fire with you, for ye shall not go by the light of fire; for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things; for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore, what will ye that I should prepare for you, that ye may have light when ye are swallowed up in the depths of the sea?"

CLERICAL NEWS EXTRAORDINARY

Elder Eli H. Peirce, just arrived from Salt Lake by the ship *Dreadnought* is announced as having been "appointed to labour in the Birmingham *Pastorate*, under the direction of Elder William S. Muir." What will the clergy of Birmingham say to this? Are we to "let him alone," or if not, who is to take him in hand? We presume, as he is to be *Curate* to Muir, or rather as Muir is to be his "God," he will labour in St. Martin's district.

A FRESH BATCH FOR SODOM.

IMPORTANT TO HOUSEKEEPERS.

In last week's *Star* is the following:—"EMIGRATION NOTICE.—Those desirous to emigrate to the United States this fall, may now forward us their names and *deposits*, and as soon as we have a sufficient number of applications, we shall charter a ship." Housekeepers should now be on the alert. Servant girls secretly purposing to join the "Saints," are taught by Mormon law that they are justified in robbing their masters and mistresses, "where the Lord hath need of it." The exact words of this law are given in the Book of Doctrines and Covenants.

THE INDIAN REVOLT CAUSED BY THE REJECTION OF THE BOOK OF MORMON!

Mr. Orson Pratt gravely informs us in the last week's Mormon periodical, that all the troubles in India are consequent upon the treatment their missionaries there met with, and that these troubles were predicted in the Book of Mormon! Listen to their railings:—"Did not the British army, and Europeans throughout the Indian Empire treat the Latter-day Saints' missionaries with the greatest scorn, and literally drive them from their midst? Alas, how little did

they realise the greatness of their wickedness, in thus rejecting so great a message! How little did they think of the disastrous consequences which would so speedily follow! How little did they think that the predictions of the Book of Mormon would be so suddenly fulfilled upon them!"

No doubt the *Press* will say those who are so foolish as to believe this, should be left by *intelligent* people with pity and contempt. But thousands believe this. That periodical has a weekly circulation of about 7000 copies, and is read by eight or ten times that number. Why leave ignorant people to believe a lie? Why leave them a prey to the Orson Pratts who first plunder them, and then degrade and despise them? That is not Christian philanthropy, nor philanthropy of any kind.

ARRIVAL OF MORMON MISSIONARIES EXTRAORDINARY FROM UTAH.

We call the special attention of all who are halting between two opinions as to interfering with the Mormons, to the announcement we append:—

"ARRIVALS.—The following Missionaries, from Great Salt Lake Valley, arrived here on the 4th instant from New York, per ship 'Dreadnought,' after a passage of twenty-six days:—Henry Harriman, Ebenezer C. Richardson, Joseph W. Young, Brigham H. Young, Seymour B. Young, Samuel H. B. Smith, Enoch Reese, Philip Margetts, James Brooks, Eli H. Peirce, David Wilkin, William J. Stewart, Robert Logan, William P. Thomas, William J. Harris, Martin L. Eusign, John Y. Green, Reuben McBride, James Andrus, and Peter Harrocks.

"Also, on the 9th instant, the following Missionaries arrived at this port, by the 'Columbia,' from New York:—Elders Iver N. Iverson, Richard G. Evans, and John W. Berry; by the 'Nonpareil,' from Philadelphia, Elders Jabez Woodward, Frederick Ronlet, Jean D. Malan, William Bramall, Robert E. Miller, Samuel Longbottom, George Stanaforth, and Amos Taylor.

"We hail with pleasure the arrival of these brethren, and feel assured that they will give renewed strength and energy to the work of the Lord. These Elders have proved their faith by their works. Let the Saints in Europe do likewise—save means as fast as possible, and make your way to Zion, that you may not partake of the sins of Babylon, nor receive of her plagues."

These, it will be remembered, are the advance-guard of the 740 with which England is to be inundated. And why do they take the pairs and go to the expense of such large Missionary efforts, for the conversion of our countrymen? For a very sufficient, although a very simple reason—they are converting thousands of pounds per annum out of the pockets of our working men into their own pockets, and are filling their filthy harems with young girls, trepanned from the homes of our artizans, under specious lies and blasphemous pretensions. And why are the working classes left a prey to their infamous devices? Because those whose duty it is to protect them from these deceptions, have shamefully neglected that duty themselves, and throw obstacles in the way of others who volunteer to do the duty for them. Where are our Magistrates, where our Clergy, where the Public Press, that are taking the same pains to expose, that the Mormons are taking to propagate their errors?

The heads of this Yankee swindle are smart, cunning rogues, that set about their plans and effect their arrangements with method and order, as will be seen by the following:—

"APPOINTMENTS.—Elders Joseph W. Young, and John Y. Green, are appointed to labour in the Scandinavian Mission, under the direction of Elder Hector C. Haight.

"Elder Ebenezer C. Richardson is appointed to preside over the Cape of Good Hope Mission.

"Elder James Brooks is appointed to labour under the direction of Elder Ebenezer C. Richardson, in the Cape of Good Hope Mission.

"Elders Enoch Reese, and William P. Thomas, are appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

"Elders Samuel H. B. Smith, William J. Stewart, and Seymour B. Young, are appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

"Elder Robert Logan is appointed to labour in the Glasgow Pastorate, under the direction of Elder James Ure.

"Elders William J. Harris, and Peter Harrocks, are appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

"Elder Reuben McBride is appointed to labour in the Nottinghamshire Pastorate, under the direction of Elder Thomas R. King.

"Elder James Andrus is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

"Elder Brigham H. Young is appointed to labour in the Southampton Pastorate, under the direction of Elder Bernard Snow.

"Elders Henry Harriman, and Philip Margetts, are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

"Elder Martin L. Eusign is appointed to labour in the Newcastle-upon-Tyne Pastorate, under the direction of Elder William J. Smith.

"Elder David Wilkin is appointed to labour in the Irish Mission, under the direction of Elder John Scott.

"Elder Eli H. Peirce is appointed to labour in the Birmingham Pastorate, under the direction of Elder William S. Muir."

"EMIGRATION NOTICE.—Those desirous to emigrate to the United States this fall, may now forward us their names and deposits, and as soon as we have a sufficient number of applications we shall charter a ship."

These wolves are to be let loose—where are the shepherds to care for the flocks amongst whom they will raven?

Talk about Dr. Brindley desisting from his crusade! God forbid! nay, rather let him pray for tenfold strength, and wisdom, and power, that he may be able to cry aloud, and spare not, and witness for Christ with yet greater zeal, where Mormon impostors stand up in defence of their master—the Devil.

"SIGNIFICANT.—Last week's contributions, forwarded from the Birmingham Conference *in aid of* Mormonism, amounted to £47 14s.! We have not heard what was the exact sum given by the *Journal*.

"A SLIGHT DIFFERENCE.—The name of the Mormon agent in Birmingham is Brindle—the name of the agent for the overthrow of Mormonism is Brindley! There is only a *y* between them. Rather important in Logic is the little word "why," and even the letter of that name has its significance.

"WOLVERHAMPTON.—Will the gentleman who writes to Dr. Brindley, urging upon him the usefulness of a visit from him to that town, be good enough, for Dr. Brindley's private satisfaction, to send him the names and addresses of others who think with him?

DUDLEY DISCUSSION BETWEEN DR. BRINDLEY
AND MR. FREEMAN.

(Concluded.)

THE next case replied to by Dr. Brindley was that of Lot and his daughters. Here, he said, we have a melancholy example of the truth of the Scripture declaration, "Evil communication corrupts good manners." Lot with his daughters had long been living in Sodom, were only just come forth from it. Were it a matter of surprise that contact with that wretched seat of corruption had contaminated Lot's daughters, and defiled their purity. Sin begets sin. This they seemed to be well aware of. They therefore made the sin of drunkenness the precursor of the sin of lust. They made their father drunk. Why make him drunk? because they knew they were going to lead him into the commission of a horrible crime from which he would have turned away with loathing had he been sober. Dethrone the reason by intemperance, and arouse the animal passions now unrestrained by the judgement, and man is fit for anything. No vice or crime of which he may not then be guilty. "Lust, when it hath conceived, bringeth forth sin, and sin when it is finished bringeth forth death."

Was there one word, he would ask them, in connection with that wretched narrative, the whole of it occupying a space of not more than seven or eight verses, that showed the "direct approval and sanction of God" to the incest committed? If not, how dares the Mormon assert that such things were agreeable with God's will and commands; and, under that wicked perversion of the truth, hold up such examples for imitation, affirming that they were the teachings of the Bible!

The Doctor then directed their attention to the *consequences* of this sin. And first, as to Lot and his daughters. Not once were their names again mentioned in Scripture, or their crime referred to. They were blotted out, that their names might be forgotten. "The candle of the wicked shall be put out." The memory of a good man is sweet, he leaves behind him many pleasant remembrances and acts of usefulness to be recalled; but the drunkard is dishonoured in his life, and forgotten in his grave.

Then, as to the posterity of this sinful intercourse, the Ammonites and the Moabites. They became a perpetual reproach. In the 23rd chap. of the Book of Deut., and 3rd verse, we see that they were forbidden "to enter into the congregation of the Lord; even to the tenth generation for ever." Did that look like God's *approval* and *sanction* of incest? Was there not inferentially strong evidence to lead us to the conclusion that this, equally with all sin, was hateful to God? And was it not given as an example of the sin of lust, a sin which so easily besets us, and which leads to one half the vice and crimes in the world; and that the example by its consequences might serve as a beacon to warn us against drunkenness, a sin leading us into unthought-of wickedness. No honest mind could say that there was in the whole case a particle of evidence that did not go for the reprobation, rather than the approval of intemperance and incest.

Was he to understand the Mormons to assert that God was pleased with drunkenness? Did they teach this to their disciples? And if so, what could be their respect for a Being who encouraged what our own corrupt nature instinctively denounces? Where is there a man, that would not hate himself if he could but see what is his appearance as he lies wallowing in filth in the gutter? And where is there a man that does not feel ashamed of himself when he becomes sober, as he thinks what a fool he has been? It is this very conviction of his folly that often drives the weak-minded man to rush after more drink, that he may become unconscious of the reproaches that haunt him when sober. Common sense and common honesty

would determine that a vice despised even by corrupt man would be infinitely more odious in the sight of a pure and holy God.

One other example from the Old Testament, and the next in order was that of Esau, who took two wives, Judith and Basemath. This is recorded Gen. xxvi. and 34th. But here we have nothing whatever to show in the way of God's sanction and approval, or that in its results it worked well. The character of Esau was not good. This thing that he did, it is said in the 35th verse, was "a grief unto his father and mother; and all his subsequent history was calamitous.

Could it be shown that the Jews universally practised polygamy, that would not avail us. We were not Jews, neither did we live under the Jewish dispensation. We were professing Christians, and must abide the law of Christ. Not a single instance is recorded in the New Testament scriptures of more than one wife at one time. There was the most positive injunction that one only should be taken by each man. In the 3rd chap. of 1st Epistle to Timothy, verse 2, "a Bishop must be the husband of one wife." At verse 12, "Deacons must be the husbands of one wife." And in Titus, chap. i, verse 6, an Elder must be "the husband of one wife." So, too, in the 1st Epistle to the Corinthians, chap. vii, verse 2, "Let every man have his own wife, and let every woman have her own husband." This was the Christian law, and by that ought we to abide.

That the Jews did many things contrary to God's will we know, by the frequent denunciations of them by all the Prophets. That they were a self-willed, stubborn, rebellious people, is constantly asserted of them. To keep them at all within bounds, and in obedience to God's commands, Moses had, doubtless, to bear with them in many things. Whence it is that in reference to marriage and divorce, our Lord told the Jews that "for the hardness of their hearts, Moses gave them the law of divorce, but that from the beginning it was not so." For, "in the beginning God made them *a* male and *a* female, that they *two* might be one flesh." Our translation omitted the article, and said *male and female*, but it is *a* male and *a* female as written above. For every man God created *a* woman, but not many women; and they *two*, not any number, were to become *one* flesh.

A show of hands was taken, when not forty were held up for Mormonism. The remainder of the densely crowded audience were very decidedly the other way of thinking.

Thanks to Dr. Brindley were given by applause. Dr. Brindley proposed, and Mr. Freeman seconded, thanks to Mr. Mainwaring, the Chairman, for his impartial conduct in the chair. This was unanimously responded to.

It was a late hour before the Discussion closed. The Polygamists certainly lost ground by the Discussion.

WAS JOSEPH SMITH A PROPHET UNDER
DIVINE PROTECTION?

BY A WORKING MAN.

DEAR SIR,

In a recent number of the Antidote, (No. 6,) there is a letter signed A. J.: with your permission, I will take the liberty of addressing a few words to A. J.

In the first place, A. J. accuses Dr. Brindley with using unfairness towards "the much abused people." Now, Sir, in the whole of A. J.'s letter, I do not find that there is anything brought forward showing that Dr. B. is using any unfairness towards the Mormons. True, A. J. says, that Dr. B. sends men and boys to hunt them down, but this I am not inclined to believe, because if Dr. B. was using violence towards the Mormons, the authorities would not be long in pulling

Dr. B. up, and binding him over to keep the peace. But if A. J. thinks that, because Dr. B. exposes the gross licentiousness that is practised by the would-be saints of the Great Salt Lake, then I think that A. J. has eyes, but cannot see, has ears, but cannot hear, or else A. J., if really wishing to come to a knowledge of the truth, would blame no man for speaking the truth. But A. J. thinks that Dr. B. is on the horns of a dilemma. Says A. J., "Were you ever at the Salt Lake?" then comes to the conclusion that because Dr. B. was never there, he ought therefore to hold his tongue and say nothing. This may be Mormon logic, but any one with the least grain of common sense will see that it is very bad logic indeed. Are we to believe nothing but what we see and hear? If so, then I put the question to A. J., did you ever see Joseph Smith? if not, then, according to your own reasoning, there never was such a man in existence! I think A. J. will see the absurdity of using such arguments. Again, as to the Mormons being a "holy and righteous people," I do not see how that can be. A man who like Brigham Young pretends to be a prophet of God, and yet lives with some fifty or sixty wives, and some of them *other men's wives*, seems to me preposterous altogether. What a wretched unholy system Mormonism is, that satisfies the fleshly lusts of the heart! Hearken, ye lovers of other men's wives, what Jesus Christ hath said (Matth. v. 27): "Ye have heard it said by them of olden time, thou shalt not commit adultery, (28) But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." What does A. J. say to this? A. J. must see that there is a great difference between the teachings of Jesus Christ, and those of Joseph Smith. Any one will see that the Mormons pass judgment on themselves. It is nonsense for them to say that Joseph Smith receives his revelations from Jesus Christ. Any one who will honestly take a cursory view of Mormonism, will see that it is the greatest humbug of the day. If Joseph Smith had really been a prophet, whom "nothing could hurt," do you think that when the men fired upon him he would have fallen down dead? Verily no, he would have taken the bullets and thrown them back at their feet. But alas, he was only a man, a mere mortal man: there was not the least spark of divinity about him; he fell to the earth, and he now lies mouldering in the dust, like other men, awaiting till the Great Day of Judgment, when Christ shall appear in his glory to judge the world.

SILVANUS.

Glasgow.

MR. ORSON PRATT.

HIS VIRTUOUS INDIGNATION OF FEMALE VICE IN ENGLAND. As this wretched impostor—one of the so-called "Twelve Apostles"—is just now publishing, week by week, in the Mormon periodical, what he is pleased to call "Pictures of English Society," wherein he affects to be shocked at the condition of those unhappy females who live by the wages of their own dishonour,—it may be well to strip off the mask of pretended virtue from this filthy polygamist, and remind our readers of the way in which he treats the victims of his own seduction, when he has them fairly in his clutches, and has tired of his unholy passion.

In *Antidote* No. 4, we gave the whole of Mr. Wm. Hill's letter, as published by Mr. Hawthornthwaite, in his exposure of Mormonism.

Mr. Hill, after having had his own wife seduced from him by Orson Pratt's brother Parley, recently shot for a repetition of wife-stealing, made his escape from the Salt Lake, and returned to this country last year. Mr. Wm. Hill is still residing near Manchester, and is open to action for libel were his statements untrue. Mr. Pratt has not even denied Mr. Hill's charges against him.

Mr. Hill says, in describing what he saw, "Mrs. Orson Pratt does not allow the other wives to live within two miles from her, nor will she suffer them to visit her house. The wives live in the 21st ward, two miles north, *in a miserable-looking hovel, with the roof partly off*. There are four of them living together, with about eight or ten children, and such was their destitute appearance that, although I knew them in England, yet I did not know them again in Salt Lake. They invited me to take dinner with them one day, for the purpose of having some talk with me about the land they came from. Their meal consisted of potatoes, squash, salt, and milk. They said, 'We have not seen any flour within this last month, nor can we tell the time when we had any flesh meat.' They told me they would give their arms from their bodies if they were only in England again. Miss Marian Ross, a young lady who knows you well, is in this lot. While these four poor young women were *starving*, and *their children crying for bread*, the other wife lived in luxury and over-abundance. The Church was building Orson Pratt another house, opposite the Tabernacle, when I left."

Let Mr. Orson Pratt give this parallel beside his next "Picture of London Society." Let him remember, too, that the unhappy creatures who have chosen a course of infamy here, follow a pursuit into which they have not been inveigled by pretentious "Prophets of God," and from which they can withdraw at any time they please. But—and mark the contrast—when once a woman is caught in the meshes of an Orson Pratt, how can she withdraw her foot? O! that we could compel these Mormons of the masculine gender to endure for a time the privations and heart-rending suffering of their female victims! Let Mr. Orson Pratt disprove these charges against himself, or else let him for very shame keep silence, and throw the mantle of charity over those wretched women amongst ourselves, whose sufferings, however self-earned, must yet touch the heart of every man worthy the name.

ESCAPE FROM UTAH—ITS DANGERS AND DIFFICULTIES.

A PERSONAL NARRATIVE, FROM MR. DAVIS'S JOURNAL.

"HAVING learnt that a person who had wintered in the city at Salt Lake, was going on with his wagon to California, I determined to make my escape, or perish in the attempt; having become entirely disgusted with the foul and oppressive conduct of the Mormons, and their utter disregard of religion and morality, as well as their blind superstition, and their credulity in the preternatural power and pretended gifts of those arch imposter (their rulers) who governed them, by keeping their minds in a state of complete prostration. Therefore, on the 20th July, 1854, I entered into an engagement with this man to convey my luggage to California, telling the people, my neighbours, that I was going to Boxelder, the last settlement in the Mormon territory, on the road to California, and which is 70 miles from the city. I left in the dusk of the evening, for fear I should be shot, if they suspected that I intended to escape, especially as it was taught there, that they would be rendering God service by so doing. I left about £10 behind me, chiefly in money lent, for the Mormons are the right people to borrow, and the wrong

ones to pay back anything. I walked 1200 miles without seeing a house or habitation, until I came to a town called *Red Bluffs*, in California, where I met with very kind treatment from the people. Proceeding from there, I came to another little town, called *Collusia*, where I was also well treated; a man won't starve here in this country if he behaves himself. I was short of money, and obliged to sell some of my clothes here; I sold a black coat to the judge of the town, and whose district extended over the neighbouring country. I sold in this place three coats and other articles. I remained here three days, waiting for a steamer to go to *Sacramento*. The reader will be surprised to learn that I became short of money so soon, on my homeward journey, especially when I have informed him that I left £10 behind, due to me at *Utah*, for work and for money lent; and he will naturally think that, as I had to choose my own time for starting, I ought to have taken care to be better provided; but I must inform him, that I was glad to embrace the first opportunity which offered, and also that when I left the city, I did not consider that I was so very unprovided for, having a tolerably decent purse, and a little merchandize, consisting chiefly of flour, which constituted my luggage, and for the travelling of which I had paid in advance to my travelling companion, before I left the *Salt Lake*. The reader will please to recollect also, that I have now travelled upwards of 1200 miles from the city; and I calculated, that over and above what would supply my own wants on the road, as far as *Sacramento*, or *St. Francisco*, I could dispose of at least 1 cwt. of flour. The man that I agreed with to take my luggage to California, proved to be a very bad man, and it seems I had placed too much reliance on his honesty; for in addition to paying him the carriage money in advance, I lent him money to buy a cow. He had a light wagon, with a yoke of oxen and one cow, which, with the cow he purchased with my money, made a yoke of cows; and I considered that I could make a good market of my flour on the plains, so many thousand miles from any place where it was sold. When we were on the plains, about two or three hundred miles in the Indian country, some people came to us and wanted to buy flour, and the man sold them my flour, and pocketed the money; I said nothing to him then, but bore it in mind, of course. At another time I saw him making free with my flour himself; I then spoke to him in as mild a manner as I possibly could, but he went in a great rage, and said he would hit my head off: at this time there was some company with us, but I was in great terror, as he carried both a horse-pistol and a revolver, so that I was fain to be silent, and say nothing more; and he used no more violence or threats, but he was very cross to me after that. We were now five wagons in company, and we travelled on together for some days, till we came to the river *Humbolt*, which we had to cross. Our wagon was the last to come to the river; the other wagons passed over and got to the other side, and I passed over with them. He said he would not come over, so that I had to cross the river back again, and we went down the river on the same side until we came to a place where there was good grass and wood; there we encamped that night by ourselves. He robbed me that night of a book, with the receipt for the money that I paid him, and the memorandum of the money that I lent him to pay for the cow; thanks be to God, he did not

have the power to do me any bodily harm, although he had his revolver loaded, and his horse-pistol; but I considered my life in danger all the time until I parted with him. He never would travel many days in the company; sometimes we had to travel by night; his wagon was always the last, and his revolver was always in his belt about his middle; I had nothing to defend myself but my walking stick. I kept hold of the after part of the wagon, and did expect to have my brains blown out every minute for many hundred miles, but thank the Lord, I have arrived in England, through many trials, on sea and land, without one day's sickness. The man sold all my flour at a high price; he had from 30 to 60 dollars a hundred for it. I parted with him after coming some hundreds of miles with him, glad to get away from him with my life and clothes. Well, I am at *Collusia*, and the steamer for which I had waited having arrived, I asked the mate to give me a job to unload her, to clear my passage down, which he kindly did, and gave me plenty of victuals. We had 130 or 140 miles to go to the next town. We got aground on a bar of sand, where we remained several hours, but we got safely off again. We arrived at *Sacramento* in the night; and the mate being a kind man, and knowing that I was partially blind, took great care of me; and, with the assistance of another man, carried my things on board the store ship, leading me with them all the way. They spoke to the captain in my behalf, requesting him to let me lie down and rest until the morning, when I could go into the town and find a boarding house, to which he kindly consented. In the morning I went into the town, and carried my things to a boarding house, and had my breakfast, and remained there for that day. The next day I went on board a steamer, called the *Wilson*, D. Hunt, to go to *St. Francisco*; we arrived there that night, and I went on shore in the morning, that was on the 1st of October, 1854. There was a steamer there, called the *Yankee Blades*, leaving that day to go to *Panama*. I went to the office to pay my passage to go to *Panama*, intending to come through *New York* to *England*. On arriving at the office, to pay my passage money, I was too late, for which I have reason to thank God; for she had not left port many days (having many passengers on board, and much gold) when she struck upon a rock, and went down, and many of the passengers perished. I had to remain in *St. Francisco* until the 23rd of November, before I could get a ship to come to *England*; but at length, I left this place on the 23rd of the same month, in a ship bound for *Callao*, in ballast, and had a fine passage of 80 days; but the ship was very leaky. Our crew left on account of the ship making so much water. The ship had to undergo a survey here, and was caulked above water, but it was not much good, as the leaks were in her bottom. We went from here in the same vessel to the *Chinca Islands*, to load guano, and having taken in 600 tons, returned to *Callao*; the ship making twice as much water when loaded, as when in ballast. We were detained here some time, and it was with difficulty we were allowed to get away at all, the authorities wishing to condemn the vessel, but the Captain being owner also, he eventually prevailed upon them to allow him to sail; we then shipped a fresh crew and off we went, very unfit for the passage we had to make, should we have to encounter rough weather and a heavy sea. The ship leaked very much, so that

we had to be at the pumps half our time, day and night ; besides we were two hands short, and one hand died soon after we cleared Cape Horn ; poor fellow ! he was used very ill by the Captain, it even now makes my heart sick to think of it. There were no medicines on board, nor anything to take besides the regular ship's allowance, not so much as a little oatmeal to make gruel, nor arrowroot, nor any spirits whatever : and the man was made to go on duty when he was not able, or be dragged out of his berth and compelled to work, or threatened to be beaten ; and at last he died, and his body was committed to the deep. I must admit that the Captain was irritated a good deal by the unfeeling remarks of the sailors, with respect to the sick man ; one would say, he can eat, another would say, he has got the Cape Horn fever, another, that he ought to be thrown overboard, and the old cook said he ought to have a d—d hammering ; all this exasperated the Captain much, and between them all, the man was far from having fair play, and died in the night, nobody knew when. After this man's death our trouble increased ; we had but one pump, and that got choked, the water did not run to it from aft, so that the dunnage broke down and choked up the water way, and filled to the lazerhead. The Captain took the time, and called the men and said, "Well men, this is no joke, we are 1230 miles from the nearest port. It is no use to think about taking the long boat, we had better go down in the ship, than perish and be starved to death, we shall be sooner out of our misery ; but we will try to bale the water out of the lazerhead, and some stick to the pump to keep the water down that she is making forward. Well, we turned to for our lives ; we cleared the water in two days and two nights, and got a way under the dunnage for it to come to the pump. The water washed three casks of beef, and two large casks of water, holding 700 gallons each, all to pieces. It was blowing a heavy gale, and we were no sooner out of one trouble than we were in another. The gale did increase, our sails were blown all to ribbons, some blown clean out of the ropes they had been fastened to : nothing to be seen but bare ropes ; the bulwarks were washed away, both sides, back to the poop, and also the boat that was on the long boat in the gangway. We had nothing to work the ship but one maintopsail, and the foretopsail : thus we continued for 23 days before we got to Rio, in Brazil. The ship was rolling so, that I expected the bottom would part from her. I was lashed to the pump from 6 o'clock in the morning until 8 at night, and the sea breaking over the deck fore and aft, so that we had no dry clothes to put on, and the water was knee-deep in the cabin ; but we got to the mouth of the harbour at last, and thought our trouble was over ; not so, however : we got to a narrow place between high hills and rocks, that a cat could not creep up them, and a strong current running, so that the ship could neither wear nor steer. We dropt anchor, with but little hopes that it would hold on, but it did, thank the Lord for it. There was a fort not far from us ; they kept firing their guns for signal that a ship was in distress, but no assistance could come to us, the weather being too rough. It became a little moderate the next day, and we got to Rio, and I might say that we were totally wrecked."

They afterwards made for England, again suffered partial wreck, and underwent many privations. In the last part of the journey, "we had," says Mr. Davis,

"been five weeks and three days on allowance of half a pound of bread a day, each man. We arrived in the West India Dock in London, 2nd February, 1856, in the ship William, of Auckland, Captain Colin Mackptree. We had a very long passage of 437 days."

"WE UNDERSTAND,"

That at a special meeting of the atheists and blasphemers of the Birmingham Mormon Conference, a vote of thanks to the *Birmingham Journal* was carried, amidst tumultuous excitement. Ex-police-man Brown, Mormon official, the *Journal's* "riot" reporter, accompanied by a Mormon procuress or "mother in Israel," were deputed to convey to the *Journal* this expression of their gratitude, with an intimation to the editor that there was preparing for him a copy of Joe Smith's *Book of Mormon*, printed on ass's skin, and clasp'd with brass.

The professor of unknown tongues, residing in the Old Inkleys, proposed that the Editor of the *Journal* should be offered a free passage to the Mormon Zion of Salt Lake, where the practices of the "saints" are such as would "stink in the nostrils of the lewdest people under a tropical sun." (See *Birmingham Journal*, August 1).

That functionary, and conservator of public morals (!), deserves their unbounded thanks. He has, by his apologies on their behalf, and his claim for them of their right to propagate and to practise their atheism and vice as well as *other religious sects*, done more to assist the Mormons in quieting the consciences of their dupes, investing their filthy doctrines with the garb of religion, than all that the Muirs, and other ignorant revilers of the Christian religion and Christian morals, could have effected in half a century. It was exactly what the Mormons wanted—namely, to be recognised as *a religious sect*. What they could not do, the *Journal* has done for them. *O tempora ! O mores !*

NOTICES.

Dr. Brindley's Scripture readings will be continued on Sunday next, in the afternoon, at Adderley Park, at half-past 3 o'clock. Subject, "The widow of Nain." In the evening, at half-past 6 o'clock, in a large yard, leading out of Thorp Street. Subject, "If the Lord be God, follow Him."

On Monday evening next, a public Lecture by Dr. Brindley, open to discussion, at the Corn Exchange, commencing at 8 o'clock. Subject, The Mormon Book of "Doctrines and Covenants." The room will be conveniently arranged on that occasion as to seats, &c. Admission as usual.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, Birmingham, for JOHN BRINDLEY, of Knightcote House, Leamington, Proprietor. Saturday, September 5, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM ;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM" ; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 12.

SATURDAY, SEPTEMBER 12, 1857.

Price 1d.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote :—

RECEIVED SINCE LAST PUBLICATION :—					
Mr. Richard Brewer	...	...	...	...	...
Mr. J. Adams, jun.	...	...	...	...	0 5 0
Mr. E. T. Pierson	...	...	...	...	0 2 0
Mr. H. Bishop	...	...	...	...	0 2 6
At Corn Exchange	...	...	...	...	0 1 3
Workmen at Messrs. Pattison's, High Street, Birmingham	...	...	...	...	0 4 0

IMPORTANT NOTICE.

A page of the *Antidote* will be devoted weekly, to each of the subjects lectured upon by Dr. Brindley, during the previous week, according to the programme on page 92 of the present No. Those three pages will contain in a condensed form the substance of the arguments and facts brought forward in the three lectures.

In next *Antidote*, account of Mormon conference in London. Communications solicited, giving an account of the Mormon sayings and doings of Ezra T. Benson.

AGENTS' NAMES :—Mr. T. Rugg, Birmingham ; Mr. Pegg, Coventry ; Mr. Waite, Rugby ; Mr. Hutchings and Mr. Whitchouse, Dudley ; Mr. Beck, Leamington ; Mr. Cook, Bath ; Mr. Heyward, Bristol.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham ; or to Knightcott House, Leamington.

The Antidote to Mormonism and Infidel Error.

SATURDAY, SEPTEMBER 12, 1857.

THE struggle has commenced ; and it has now to be determined how much longer Mormonism shall continue to be a recognised system of error in this country. The Mormon chiefs are making desperate efforts, determined not to give up such a fertile field of plunder as England has hitherto been to them. They are inundating the country with fresh bands of swindling miscreants, who have been specially trained to preach a lie ; and who, rejecting when at home the word of God with contempt as the "Old Book," no longer of value, come here with that very book in their hands, fraudulently asserting that Mormonism is based upon, and is in accordance with, the Christian Scriptures. It is impossible to describe, in adequate terms, men, Atheists and Infidels in heart and in conduct, who yet, for the sake of deceiving the unwary, and plundering them of their substance, affect belief in God's word, and pray and sing praises

to the Saviour, whom they despise, and whose name they so wickedly blaspheme. Instead of being licensed to the performance of "Divine Worship," they ought to be tied to a cart's tail, and whipped through every town in which they dare to show their faces ; or be put in the stocks as rogues and vagabonds, and made the derision of every beholder.

They stand in a totally different position from those who, in our own country, are deceived by them, and take up with Mormonism, believing it to be a Christian system of godliness and virtue. Those men, be it remembered, have been sent forth from the Sodom of Salt Lake, where, according to the account quoted by their quondam friend, the *Birmingham Journal*,—"their practices are such as would stink in the nostrils of the lewdest people under a tropical sun." These men are direct from that place of pollution, where God and the Sabbath are wholly set at nought. These men have actually been put under a course of instruction in the "Old Book," on purpose that they might be able to quote it for deception ! These are the very men whom Brigham Young himself actually boasts of (see their own published "Journal of Discourses") as "the smoothest liars"—the "most adroit thieves"—the "smartest gamblers"—the "meanest curses" that are to be found upon the face of the earth ! His boast is, whoever may be brought into competition with them—"We can beat them at anything!" because they have men amongst their *Priesthood* that, he says, are "full of hell."

THESE, THEN, ARE THE MEN THAT ARE NOW TURNED ADRIFT AMONGST US. What sort of reception should we give to these "smoothest of liars"? How far should we trust these "adroit thieves"? What companionship should we have with these "smartest of gamblers"? How ought we to regard these "meanest curses upon earth"? What measure of tenderness and sympathy should we extend to men who are "FULL OF HELL"?

Are we living in a Christian country? Is it a fact that the Christian religion, as Blackstone asserts, does actually enter into, and is interwoven with, our

laws and constitution? and if so, how can we reconcile such a fact with the legalising of the teachings of such men, and granting a magisterial licence to places for the worship of the devil, and for the preaching of such gross and unvarnished immorality as would disgrace a brothel? Do the magistrates ever take the trouble to read the published accounts of what is taught in those places that they license? Do they know what have been the preachings of "Pastor" Muir in the Mormon chapels of Birmingham? the flat atheism, the ribald blasphemies, the profane swearings? And if they do know all this, do they maintain that as the law stands they have no power to do otherwise? And can they further say that they have taken any pains to bring before Parliament the monstrous inconsistency that now prevails of obliging a magistrate to grant for half a crown a licence to any lewd fellow to preach up atheism and infidelity, and lay down laws for wholesale concubinage?

To us it is an inexplicable mystery how Christian magistrates can with complacency officially grant permission to the propagation of immorality and vice, no less than of irreligion and crime. Even *theft* and *murder* are, according to Mormon law, lawful when ordered by the Presidency. Theft has been openly committed by the Mormons from their first establishment in their own country, and *here* they secretly authorize it to all intending to emigrate to Utah, under the dictum, "The Lord hath need of it." Only a few weeks ago three Mormon elders in Birmingham openly avowed their readiness to kill any man that they were ordered to kill by the heads of their Church. But few are acquainted with these details of Mormonism, because but few take the trouble to make themselves acquainted with what is going on around them. To this hour many people are not at all aware that the "Latter-day Saints" are the Mormons, and of those that know, many of them will not distinguish between the fraudulent rogues who come over here from America, for the direct purpose of swindling and obtaining money under false pretences, and those unsuspecting men in our own country who are their victims and dupes. Hence it is that they affect to be so shocked when those men are called by their right names, confounding them with the poor creatures who have been deceived by their wicked hypocrisy, and whose intentions are undoubtedly, in many instances, honest and sincere.

Let us hear what the London *Times* says upon this matter.

(*From the Times of Sept. 7th, 1857.*)

"It is said that Mr. Buchanan has resolved to put down Mormonism—at any rate to break up the community at Utah. There will be great difficulties, owing to the weakness of the Federal Government, half of whose force is reported to have deserted already. But the new President is a resolute man when he has undertaken a thing, and we hope the days of this abomination

are now counted. We certainly ought to wish for this, for it must be confessed that we are a good deal concerned in the growth of Mormonism. It is a fact that the majority of the community—Mr. Carvalho says nine tenths—are English, Scotch, and Welsh. How is this? Who is responsible for this? What have our orthodox parish priests been doing, and what have our orthodox dissenting ministers been doing, that their own congregations have been the feeders of such an enormity as this?

"It is a very poor consolation, but perhaps it is some little consolation, to find, that with respect to our own people, fanaticism has had more to do with the current to this wretched delusion than vice. It would, indeed, be dreadful to think that so many thousands of our men, and especially our women, had designedly, and with their eyes open, joined a system of the grossest polygamy. But it is only just to say that to a great extent this was not the case. The new religion was, indeed, itself a sensuality, but it was not joined by the great mass under that idea. The prophets had the wickedness to disguise its grossness till their miserable victims had got so deeply imbedded in the system that they could not extricate themselves. It is a fact, that in order to be beforehand with report, they actually forged a service-book, professing to be the service-book of their religion, and containing, among other offices, a marriage office, framed on the ordinary principle of monogamy. What, then, was the inducement to this deluded crowd to join the new religion? It seems to have been mainly the extraordinary prophetic show and pretence of the Mormonite imposture. * * * * * Imagine these rude and uncultivated minds, intent, so far as they think of religion at all, upon the prophetic aspect of it—full of ideas of a millennium, and a sort of earthly paradise, which they have caught up from the glowing page of Old Testament prophecy, and which, literally interpreted, does bear that meaning, however a more refined and a truer interpretation may spiritualize it. They read in the Old Testament prophecy of a region where men shall no more hurt or destroy—where there shall be no violence, and no want; and they give to all this a material interpretation. Under such impressions they will be very likely to be dupes of designing impostors, who come to tell them about a land beyond all seas, where all is peace and plenty—no opposition, no extortion."

Let us, in the meantime, buckle on more closely our armour of defence, or rather that *panoply*, or "whole armour of God," which, as the word imports, served both for offensive and defensive warfare. **MORMONISM MUST BE ANNIHILATED.** If we use the means with a right desire, and a single purpose of heart to set up God's kingdom and exalt His glory upon earth, we may depend upon it that God will grant the blessing. The use of the means belongs to us, the *issue* is in the hands of God. May He put it in the hearts of all who call upon Him to strive earnestly to uproot this device of the Devil, that His own great name only may be known amongst men.

As may be supposed, all sorts of opinions prevail concerning the *modus operandi* of the present movement, and letters of the most opposite character

September 12.

relating to the same thing continually come to hand. One such letter, left *open* at Mr. Ragg's for editor of the *Antidote*, appears to express pretty freely and fully the adverse opinions of those who do not join Dr. Brindley, but yet profess to wish well to his work. We therefore notice it. The gravamen of Dr. Brindley's offence appears to be that he has attracted around him numbers whose lives up to this time have been anything but in accordance with the Christian law of goodness and righteousness. The writer makes some bold statements in his numerical classification of their shortcomings. He tells us that two were excommunicated by the Mormons for adultery, two others maintain deistical notions, another makes traffic on the sabbath-day, and that fourteen belong to no church and no creed at all. He gives *no names*, and if he did, Dr. Brindley would not be thereby placed in a different position. It was not his business to inquire who or what were the people attending upon his lectures, or any other of his proceedings, so long as *the whole conduct* of the movement was in his own hands. Indeed, were they the very worst characters to be met with in the town of Birmingham, that, instead of militating against the usefulness of Dr. Brindley's labours, ought very greatly to enhance their value, as making it so much the more probable that he was doing good to those who most needed it. He is quite aware that great numbers belong to no section of the Christian church whatever, and up to the time of their listening to Dr. Brindley's Scripture readings, had rarely, if ever, been within the sound of God's word. That is the very thing that has been to Dr. Brindley his greatest encouragement—that one after another has come to him, and assured him that he had never before taken any interest in the Holy Scriptures, or understood their meaning, until his very simple and unpretending readings attracted his attention and interested his mind. A happy, yea, a blessed thing will it be if they should continue to listen to him until it shall have pleased God to have awakened their consciences, and touched their hearts. This is his constant, daily, almost hourly prayer to God, that he may be made useful to that very class, the outcasts, the very abjects, if they will, Pharisaically looked down upon by many, who, if they would search their own hearts with all diligence, would find many a lurking, besetting sin, which, although hidden from the eye of man, is naked and open to the eyes of Him with whom we have to do.

All who would listen to him Dr. Brindley has encouraged to do so, and he has extended the right hand of fellowship to all men without asking who or what they were. And what has been the consequence? Why, that not only has he gained their respect, but even their love and affectionate regard. He is proud of that, and confidently hopes he is laying the foundation for more lasting impressions. Rather than he would exclude one *bad* man, if bad.

men they are, he would be without ten good ones. Our Lord came not to call the righteous but sinners to repentance. Let him hope that even his humble ministration in the highways and hedges may not be without its blessing.

But are they really the characters described? If so, *why* do they surround Dr. Brindley? What can they hope to gain? Certainly they have small prospect of pecuniary advantage; and as to the honour and glory of the matter, why, instead of that they have to share his reproaches. Will the Deists derive encouragement from the Doctor's teachings? We think no man who knows him will ever suspect him of upholding infidelity. And what will adulterers gain, if any should wait upon his expositions? Ask those *who have been present*. They will tell you, that it is his one only theme, to enforce personal holiness; and by the most earnest appeals to their own consciences, to bring about in them self-condemnation for secret sins, and above all others, that, the crying sin of the age, adultery and fornication. Then as to those who belong to no church, and have no creed, surely he cannot do them much harm; they have nothing to lose, and everything to gain. Dr. Brindley *knows* that some have, in consequence, already joined Christian churches. He hopes it may please God to lead many others to follow in their steps.

In reference to the remarks personal to himself, he treats them as he has ever done—not with contempt, but with silence. He has long been inured to impertinences, and is not otherwise than familiar with reproaches. He is not the servant of all men, neither does he seek all men's reward. If all men praised him, he should be alarmed for himself, and doubtful of his having done good to others. He will have his reward, whether for good or for evil. In His hands who is the searcher of hearts, and the rewarder of every man according to his deserts, does he leave himself and his work, to be judged and disposed of as Divine wisdom and mercy may see fit.

WE direct particular attention to the case quoted below. Now that the active opposition to, and open discussion of Mormonism, which at first was challenged by themselves, has led to the complete discomfiture of its propagators; and brought their principles and practices into open contempt, we find they are moving on a new tack. They have licensed their places for "divine worship" (!) and now, should any one dare to raise his voice against the most wretched blasphemy, or to ask a question, or make a reply when *personally addressed*, half a dozen Damite ruffians, sworn to do whatever they are ordered to do by their "President," rush upon the unconscious offender, and eject him with brute force. (We append a case just heard before the Leamington magistrates.)

(Continued on page 93.)

September 12.

THE BIBLE DEFENCE ASSOCIATION.

The following Lectures and Proceedings in connection with this Association will take place at the

CORN EXCHANGE, BIRMINGHAM.

SUBJECTS proposed by Dr. Brindley for the twelve weeks commencing Monday, the 14th September inst., and continued on every Monday, Thursday, and Sunday evening, until completed:—

TWELVE LECTURES ON THE EVIDENCES IN SUPPORT OF DIVINE TRUTH, IN FOUR SECTIONS.

SECTION 1.—MIRACLES.

Lecture 1st,	.....	Monday, 14th September,	.....	Christ's Power over the Elements.
Lecture 2nd,	.....	Monday, 21st September,	.....	Christ's Power over Health and Disease.
Lecture 3rd,	.....	Monday, 28th September,	.....	Christ's Power over Life and Death.

SECTION 2.—PROPHECIES.

Lecture 1st,	.....	Monday, 5th October,	.....	Concerning Ancient Countries.
Lecture 2nd,	.....	Monday, 12th October,	.....	Concerning Ancient People.
Lecture 3rd,	.....	Monday, 19th October,	.....	Concerning the Messiah.

SECTION 3.—EXTERNAL EVIDENCES.

Lecture 1st,	.....	Monday, 26th October,	.....	Agreement with Historical Facts.
Lecture 2nd,	.....	Monday, 2nd November,	.....	Agreement with Existing Institutions.
Lecture 3rd,	.....	Monday, 9th November,	.....	Agreement with Monumental Remains.

SECTION 4.—INTERNAL EVIDENCES.

Lecture 1st,	.....	Monday, 16th November,	.....	Suitable to Man.
Lecture 2nd,	.....	Monday, 23rd November,	.....	Harmonious with God.
Lecture 3rd,	.....	Monday, 30th November,	.....	Consistent in Itself.

TWELVE LECTURES ON THE EXISTENCE OF GOD IN THE WORKS OF CREATION, IN FOUR SECTIONS.

SECTION 1.—INANIMATE NATURE.

Lecture 1st,	.....	Thursday, 17th September,	.....	Astronomical Laws.
Lecture 2nd,	.....	Thursday, 24th September,	.....	Geological Remains.
Lecture 3rd,	.....	Thursday, 1st October,	.....	Botanical Structures.

SECTION 2.—THE ANIMAL KINGDOM.

Lecture 1st,	.....	Thursday, 8th October,	.....	The Bones and Muscles.
Lecture 2nd,	.....	Thursday, 15th October,	.....	The Digestive Organs.
Lecture 3rd,	.....	Thursday, 22nd October,	.....	The Brain and Nerves.

SECTION 3.—THE EXTERNAL ORGANS.

Lecture 1st,	.....	Thursday, 29th October,	.....	Of Voluntary Motion.
Lecture 2nd,	.....	Thursday, 5th November,	.....	Of Sight and Sound.
Lecture 3rd,	.....	Thursday, 12th November,	.....	Of Smell and Touch.

SECTION 4.—INTERNAL POWERS.

Lecture 1st,	.....	Thursday, 19th November,	.....	Voice and Language.
Lecture 2nd,	.....	Thursday, 26th November,	.....	Sympathy and Instinct.
Lecture 3rd,	.....	Thursday, 3rd December,	.....	Reason and Conscience.

TWELVE SUNDAY EVENING READINGS OF THE HOLY SCRIPTURES, IN TWO SECTIONS.

SECTION 1.—OLD TESTAMENT SCRIPTURES.

Reading 1st	... Sunday, 20th Sept.	.....	The Fall of Man—"I heard Thy voice in the garden, and I was afraid." Gen. iii., 10.
Reading 2nd	... Sunday, 4th Oct.	.....	Abraham's Trial—"Take now thy son." Gen. xxii., 2.
Reading 3rd	... Sunday, 18th Oct.	.....	Jacob's Ladder—"And the top of it reached to heaven." Gen. xxviii., 12.
Reading 4th	... Sunday, 1st Nov.	.....	Moses and the Burning Bush—"And the bush was not consumed." Ex. iii., 2.
Reading 5th	... Sunday, 15th Nov.	.....	The Stones of Gilgal—"What mean these stones?" Joshua iv., 21.
Reading 6th	... Sunday, 29th Nov.	.....	Belshazzar's Feast—"Mene, mene, tekel Upharsin." Dan. v., 25.

SECTION 2.—NEW TESTAMENT SCRIPTURES.

Reading 1st	... Sunday, 27th Sept.	.....	"Art Thou He that should come, or do we look for another?" Matt. xi., 3.
Reading 2nd	... Sunday, 11th Oct.	.....	"Search the Scriptures." John v., 39.
Reading 3rd	... Sunday, 25th Oct.	.....	"The world by wisdom knew not God." I. Cor. i., 21.
Reading 4th	... Sunday, 8th Nov.	.....	"Ye will not come to me that ye might have life." John v., 40.
Reading 5th	... Sunday, 22nd Nov.	...	"Hearing ye shall hear, and shall not understand." Matt. xiii., 14.
Reading 6th	... Sunday, 6th Dec.	.....	"Let both grow together until the harvest." Matthew xiii., 30.

The Sunday evening readings will commence at half-past six o'clock; the week-day lectures at eight o'clock. Each lecture will occupy about an hour. At the close of the Monday evening lectures, Dr. Brindley will remark upon the past week's Mormonite publications, which remarks will be open to discussion.

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At the close of the Thursday evening lectures, he will comment upon the Secularist periodical ; and information will be furnished, by himself or those associated with him, of the current Mormon movements, open to discussion. At the close of either of these lectures, Dr. Brindley will answer any written questions, previously sent in to him, on Biblical difficulties, or other matters in connection with the Sacred Scriptures, or Infidel controversy. It is hoped by the association that these lectures may prove specially acceptable to Scripture Readers and Sunday School Teachers of both sexes, the attendance of whom is respectfully invited. Tickets will be issued as follows : at 6d. each, admitting to one week's lectures ; 2s. each, admitting to one month's lectures ; and 5s. each, admitting to the entire course. These tickets will be transferable. Free Admission on Sunday Evenings. Admission to a single Lecture, 3d. and 6d. each. Reserved Seats, single Lecture, 1s. ; Tickets to the whole course, 10s.

Some one will be in attendance at the Corn Exchange, for the sale of Tickets, on Monday next, from Eleven to Six o'clock, and from Seven to Eight o'clock ; or they may be obtained at Mr. Ragg's, High Street ; Mr. Benson's, Bull Street ; Mr. J. W. Jennings', Snow Hill, on and after Monday next.

Entrance to all Dr. Brindley's Lectures at the Corn Exchange, from Carr's Lane, opposite the Chapel.

(Continued from Page 91.)

This unmanly and *illegal* conduct will do more to arouse the just indignation of the working classes, the real sufferers by the abomination, than all the reasonings against their principles. They first injure a man, and then insult him. They first steal away a father's young and thoughtless child, ruin him for time and for eternity, and then, *in the presence of his child*, brutally ill-use him for attempting to recover him ! What frightful principles must they be that teach a son to raise his hand against his own father ! *This is Mormonism !!!* and this its latest development !

But this particular case assumes another aspect. The man Atkins had actually been invited to attend, and to argue the case with them as he had done before time. Meanwhile they license their den as a place for "divine worship." No sooner is the man inveigled into their filthy hole, than they personally address him to provoke a reply ; immediately that reply is offered, without invective or insult, the ruffians, secretly sworn by the Danite oath, published in No. 9 of the *Antidote*, rush upon their helpless victim, and actually *throw him* down the stairs. And then, knowing their liability for this illegal assault, they impudently summon him before the magistrates, for creating a disturbance, in order to hide their own misconduct. The law requires that in effecting anyone who is unlawfully present, even in your own house, you must do so without violence. It is "*molliter manus imposuit*," that is, "he hath laid hands upon him *gently*." If violence has to be resorted to, a constable must be sent for. For you to use violence is illegal.

But in this case, knowing the weakness of their cause, their attorney would not take it to the sessions, nor would they allow it to be investigated or heard. Atkins was about to explain what brought him there, and how they had treated him, when he was at once stopped by "The case has not been gone into." So that on the mere declaration of the ignorant youth Brown, whose letter to a scripture-reader we quoted in our last impression, Atkins was *obliged* to submit to the case being hushed up, and to pay 6d. for the summons. No doubt the magis-

trates acted quite legally, as it is in the option of the complainant to take it before the sessions for inquiry or not. Should he fear inquiry, then, on his mere information, he can extort a promise not to interrupt in future. At least, that was the law then laid down. Query—could they compel the man to pay cost of summons who was ready to plead and to prove *justification* ? Had not Atkins been *invited* there by them for the purpose of discussion, the case would have been different. **NO MAN HAS A RIGHT TO INTERRUPT PREACHING OF ANY KIND IN A LICENSED PLACE.** If blasphemy is uttered, or anything said calculated to bring into contempt the Christian religion, there is a remedy by indictment. That remedy must now be speedily seen to, since they have taken this cowardly and ruffily course, and shelter themselves under the falsehood, that it is a place for "divine worship." Steps must be taken to inquire into the validity of a *license* so grossly abused, and to ascertain whether the Act does not mean any "*religious worship*," worship of God, and preaching of the Christian scriptures. We refer to the preaching of Muir, in a Birmingham Mormonite place of "*religious worship*," as quoted in *Antidote* No. 5. That blasphemer is there reported to have said : "Here is your heaven, and here is your hell. *There is no other heaven or hell but what you have here.*" Again, "I know who is my God ; Orson Pratt is my God. *I do not want any other God.*" "You have a Saviour as well, and that is *your visiting officer* !" Is this "*religious worship*" within the meaning of the Act ?

[Read also the article in another column of present *Antidote*, headed 'Mormon Atheism.']

ANOTHER SMETHWICK CASE OF MORMON VIOLENCE.

(From the Leamington Courier.)

"A person named *Atkins*, of Leamington, stone-mason, was charged by Henry Brown that he did, 'on the 30th day of August, wilfully and maliciously disquiet and disturb a certain meeting of persons assembled for *religious worship* there, permitted and authorised by the statutes in such cases made and provided, contrary to the statute.' Mr. Sherwood appeared for the complainant. Mr. Sherwood : May

it please your Worships,—In this case, I appear for the complainant. I am not desirous of discussing, or entering into other topics, than the one arising from the present charge, which is this,—that a certain building having been licensed for *religious worship*, the defendant did, on the evening of Sunday last, enter into that building and create a disturbance. That being the case, and those facts being proved, the defendant has rendered himself liable to that punishment which the Act of Parliament directs. I shall, first of all, put in the certificate which under the 18th and 19th Victoria, c. 8, is admissible as evidence of the fact that the building is a place licensed for *religious worship*, and I shall call the complainant, who will prove the fact of the disturbance having taken place. Mr. Field (the Magistrates' Clerk): This case, if it is gone into, cannot be disposed of summarily. Mr. Hunt: If you mean to press the case, had you not better go to the Quarter Sessions at once? Mr. Sherwood: I would rather not go to the Quarter Sessions. That will be optional. I don't wish to go there, unless this is repeated. Mr. Hunt: Have we jurisdiction? Mr. Sherwood: I think so. Mr. Hunt: We have no jurisdiction to convict. Mr. Sherwood: You have to bind over. Mr. Milward asked whether the complainant would be satisfied with a promise not to offend again? Mr. Sherwood: A promise, unless under a judicial decision, would be of no avail—it could not be enforced. Mr. Hunt: Then your application is to require the man to enter into recognizances to appear at the Quarter Sessions, if called upon? [Dr. Brindley here whispered to the defendant.] Defendant: Gentlemen,—can't I have it put off until the Quarter Sessions? Mr. Hunt: We will see, if you wait. Mr. Sherwood: Representing the complainant, it rests with me to proceed or not as I think fit. Mr. Hunt: Is it your purpose to proceed this morning with the case, so as to bind over the defendant to appear at the Quarter Sessions? Mr. Sherwood: Yes, sir; it is. Mr. Hunt: Suppose that the defendant was to promise here, not to annoy the complainant again, would that satisfy you? Mr. Sherwood: If he performed that promise. Mr. Hunt: There can be no doubt that your client and those you represent are entitled to protection. By the late Acts of Parliament, liberty of *Divine worship* is secured to every body, and in every way that they think proper, so long as they do not commit a nuisance. There is no doubt, that, if what is alleged against the defendant is proved, he has been wrong, and is liable to the consequences. Now, if Mr. Sherwood, on the part of those whom he represents, should forego pressing this matter any further this day, will the defendant promise, publicly in this Court, that he will not annoy the parties in *future*? Defendant (after a pause): Decidedly so, I shall never enter their place any more. Mr. Hunt: I would not, under any influence. Defendant (in a tremulous voice): This man (complainant) deluded my son away. I shall never go near them again.

[We have been furnished with the subjoined, in reference to the case, Brown *v.* Atkins, reported above: 'Brown is President of the Mormons in Leamington. Atkins's son has been induced by the Mormons to embrace their tenets, to the great sorrow of his father, who has, in consequence, attended the Mormon meeting-house frequently, there to see his son (who has now left him), and to remonstrate with him; for the son has himself become a preacher of Mormonism. Atkins,

when at the Mormon meeting-house, has entered into discussions with them on many Sunday evenings, by their own invitation. Farther, the Mormon elder, Grindall, the week before last, called on Atkins, and again told him they should be glad to see him there, and would answer him any questions he liked, as before. Accordingly Atkins went to their meeting-place on Sunday evening last, and placed himself by the side of his son. Brown was lecturing against and ridiculing infant baptism, and directing all his remarks at and to Atkins, who was sitting before him. Atkins asked him if he meant to apply his remarks to him; and, if so, he should like to ask him "How many Simon Maguses they had amongst the Mormons?" Without another word, Brown immediately called out, "I call on the brethren to cast that man out." Five of them seized him, and with great violence, *threw him down the stairs*. A man on the stairs, fortunately broke the fall, or he must have been seriously injured. He would have gone out in a moment, had they asked him to do so. It seems they had licensed their place a few days before, in order now to prevent questions being put when they did not like them. But this man *had been invited to* discuss with them. Yet they used this violence against him, his own son looking on with approval. He is a very poor man, so, that he could not afford an attorney to represent him. He ought to have summoned *them*.']"

MORMON ATHEISM.

WE quote the following from the "Kingdom of God," part 1, page 3, an authorised manual of the Mormon church; wherein is an emphatic denial by Mormons of their belief in, and worship of the only true God, as revealed to us in the Bible; that God who is blasphemously spoken of with ridicule and contempt. Indeed, a more filthy piece of ribaldry can scarcely be conceived. Let it be to men avowing such sentiments, that places are licensed for "religious worship"! to men who do all in their power to bring into contempt the God of the Bible, and the Christian scriptures, and preach, Sabbath by Sabbath, the *inspiration* of an impudent forgery, that has been proved before a legal tribunal to be a forgery, the production of a low designing man for *pecuniary* ends.

"I will now tell you the reason why the king has kept silent so long. It is because lie has had no subjects to converse with; all have turned away from him and advocated other governments as being the rightful and legal authority. They killed off and utterly destroyed every true subject of his kingdom, and left not a vestige of it upon the earth; and to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a 'God without BODY, PARTS OR PASSIONS.' They have had the audacity to call this newly-invented god by the same name as the God of the ancient Saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them, for a bodiless god without 'parts or passions,' could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not

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to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him! no wonder that he has not honoured them with a visit. As he has no 'parts,' he could neither be felt nor seen if he should visit them. Such a being could not speak, for he has no 'parts' to speak with."

"A god 'without a body!' A god 'without parts!' A god that cannot be 'here or there!' A god that is 'NOWHERE!' A god that cannot exist 'now and THEN!' A god that exists in NO TIME! A god that has no extension—no 'parts'—no conceivable relation to time or space! O, blush for modern christianity!—a pious name for Atheism! Some perhaps may think that I have not sufficient charity. But why should I have charity for a god that has no 'parts'—no relation to space? Let him first have charity for himself. But this would be impossible; for he is a god 'without passions.' He can have no charity nor love for himself nor any one else. There is no danger in offending him, for a passionless god is not capable of anger. One of the persons of this *imaginary* god is said to have been crucified. But this must be a sad mistake, for it would be impossible to crucify a portion of something that had no 'parts.' The reason, then, why the people have not received any word from the Great King, is because they have petitioned the *wrong god*. Would you expect Her Majesty the Queen of England to answer your petition, if it were directed to some African prince? Would you expect the God of heaven to answer a petition that was addressed to a Hindoo god? If, then, your petitions are addressed to the bodiless, passionless god of modern christianity, you must not be surprised if the true God does not pay any attention to them. You need not expect that the true God will make any reply to petitions offered to any other being."

ANALYSIS OF THE MORMON "REVELATION" FOR THE PRACTICE OF IMMORALITY AND VICE.

DR. BRINDLEY, in his lecture at the Odd Fellows' Hall, gave a running commentary on this singularly impudent, demoralizing, and contradictory production, authorising polygamy.

This *revelation* Smith said he received at Nauvoo, July 1843. It sets out by blasphemously making "the Lord" to say he "justified his servants Abraham, David, Solomon, &c., in having many wives and concubines." To this an answer was given by an appeal to their own Book of Mormon. If that book was worth anything at all, and if they believed that it was a divinely inspired book, its declarations must be decisive in that or any other such matter. At page 118 it is thus written—"Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore I the Lord God will not suffer that this people shall do like unto them of old." In like manner Elder Taylor, one of the "Twelve Apostles" of the Mormon Church, in his own printed account of a discussion which he held upon the subject, at page 8, declares positively that no such practice was sanctioned or in use among them. The "Book of Doctrines and Covenants," also set up as of divine origin, states distinctly at page 381, "Inasmuch as this Church has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband."

The "revelation" goes on to say, "If ye abide not this new covenant of polygamy then are ye damned." How did they reconcile that with the denunciations of such practices as quoted above? Again at page 124 of the "Book of Doctrines

and Covenants" it commands, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and *none else*." And at page 118 of the Book of Mormon it orders, "There shall not any man among you have save it be *one wife*; and concubines he shall have none." Out of their own mouths are they condemned.

This "revelation" calls polygamy the "fulness of God's glory." The fulness of God's glory to consist in that which he has declared to be abominable in his sight, and has absolutely forbidden!

Smith has then given to him the power "to seal" for time and for eternity. All marriages performed by him and his successors are eternally indissoluble. In direct contradiction of this Brigham Young having tired of the 140 women that the filthy old wretch had then in his priestly brothel, actually gave them all notice to quit, that he might bring in a fresh batch of young girls and "take a fresh start!" (See his own discourse at Salt Lake in September last, and reprinted in full in *Antidote* No. 1.)

Having sealed them for eternity, they are then to be permitted "to pass by the angels and the gods which are set there," and are to continue throughout eternity in a state of human concubinage, that there may be "a continuation of their seeds for ever and ever." What an exalted notion of heaven and eternity! Imagine Brigham Young entering heaven with all the train of other men's wives and daughters that he had polluted upon earth, to continue there the same course of gross demoralisation! What saith the Scripture? "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

For any offences committed against their church, and not forgiven here, they are to pass a term of years in *Purgatory*. Murder, the shedding of blood, is never to be forgiven. So strong was Smith's own conviction that his many acts of wickedness and violence to others would arouse their vengeance, and bring summary punishment upon him, that he makes this revelation declare there is to be no forgiveness for murder in time or in eternity. "The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and *assent unto my death*."

Next followed the wicked perversion of the Scriptures concerning Abraham. "Go ye, therefore," says the revelation, "and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law of polygamy ye cannot receive the promises of my Father, which he made unto Abraham." These works of Abraham, commanded to be done by all, are declared to be the taking of wives and concubines; because, say they, "God commanded Abraham, and Sarah gave Hagar to Abraham to wife. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness." This was the strange confusion and corruption of Scripture by which polygamy was declared to be sanctioned by God, and which was said to be the righteousness of Abraham. In Gen. xvi, 1-3, where Sarah gives Hagar to Abraham, God's name is not once mentioned. The whole transaction was a foolish, wicked interference with God's purposes, and brought misery upon all concerned in it. Turn to Romans, chap. iv, verse 3, and there see in what Abraham's righteousness consisted. "Abraham believed God, and it was accounted unto him for righteousness." In Gen. xv, 1-6, it is again clearly set forth, that the extraordinary promise of God to give him posterity at a time of life when all probabilities were against him, being believed in by Abraham, was counted to him for righteousness. Thus the pretended sanction of the Bible was entirely swept away, and the whole "revelation" made to be a corrupt device of a corrupt man.

David's case was as usual lugged in, but it was for them to show that David had many wives from Saul, for the Scriptures mention only one. All Saul's female captives,

that were his by the rights of war, had come into his hands, and he had the right to take such a wife, but it does not say that he did so. It is "thy master's *women*," all his female captives. In the 20th chapter of the book of Deut., and at the 13th and 14th verses, it is commanded, "And when the Lord thy God hath delivered the city into thine hands, thou shalt smite every male thereof with the edge of the sword; but the *women* and the little ones thou shalt take unto thyself." At the 21st chapter, 10th and following verses, it is also ordered, that if amongst the captives a beautiful woman shall be seen, she is to be properly taken to *wife*, and receive the treatment and honours of a wife. At the 22nd chapter and 22nd verse it is declared, "If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman; so shalt thou put away evil from Israel." What would the Smiths, the Pratts, and the Brigham Youngs say to that law? They appeal to the Old Testament Scriptures—let them abide by them. According to those Scriptures each man of them was condemned to death, for the decoying away of other men's wives, for the purposes of adultery, was and is their common practice. It cost the Prophet Joe his life, the Apostle Parley Pratt his life, and the others are only biding their time; the sword hangs over them, and will undoubtedly fall upon them, and execute vengeance.

Then follow in this precious revelation a whole string of denunciations against Smith's wife Emma if she refuses her consent to his adulterous intercourse with other women, commanding her to receive them into her house, and actually calling upon her to become his procress, that she may "administer unto him, or she shall be destroyed." Here is a pretty climax to his lustful contrivance! Because, too, the poor woman had been violently assaulted by him for having expressed her virtuous indignation of his wholesale debaucheries, and had been kept locked up without food to force her into submission, the revelation proceeds:—"Verily, I say, let my handmaid forgive my servant Joseph his trespasses;" and again, "Let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph." "And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified."

The palpable concoction of this wicked fraud, blasphemously enforced by "thus saith the Lord," is seen at every turn to be for the simple purpose of excusing Smith's past wickednesses, and sanctioning him for the future. It has also served to enlist into their ranks all kinds of lewd fellows who are wholly without religion, and seek only the sensual gratifications of this present life. Well may Brigham Young himself declare that they are "*full of hell*."³ A happy thing for them would it be were this the only hell they will have to endure. May it please God yet to cause many to repent and turn from their evil ways ere they "lift up their eyes in an eternal hell, being in torment."

PROPAGATION OF MORMONISM IN THE LONDON "CONFERENCE."

LIST OF THIRTY-THREE MORMON MEETING-HOUSES IN LONDON AND VICINITY.

A FEW days ago Dr. Brindley addressed a letter to his London correspondent, a gentleman of high respectability, connected with a Government office, upon whose information he could perfectly rely. Dr. Brindley wanted to know what the Mormons were now doing in London, and their working means for the diffusion of their filthy blasphemies. The dense

population of the "great metropolis" appears to bid defiance to complete clerical superintendence; and it is next to impossible for the clergy of London to know all that is going on in their vast forest of human souls. No man ever tried harder or more successfully than that truly noble-hearted Christian philanthropist, the Rev. W. W. Champneys, of Whitechapel. He has done wonders, but doubtless there are yet many things taking place in his unwieldy parish with which he is only imperfectly acquainted.

We have no doubt but that the list we subjoin of Mormon meeting-houses in London and its neighbourhood, will greatly surprise some of the clergy of the parishes mentioned.

Whitechapel...Church Lane.

Mile End...17, North Street.

Globe Fields...41, Globe Road.

Limehouse...8, St. Ann's Place.

Poplar...28, Pennyfields.

Barking...North Street.

Finsbury...Bath Street, Tabernacle Square.

Hackney...John Street, Shacklewell Green.

Goswell Road...23, Ratcliffe Terrace.

Holborn...14S, near Gray's Inn Lane.

Paddington...12, Bell Street.

Westminster...Broadway.

Chelsea...1, George Street, Sloane Square.

Bayswater...5, Bulmer Place, near Nottinghill-Gate.

Battersea...King Street.

Somers Town...8, George Street.

Camden Town...147, Great College Street.

Holloway...1, Cornwall Place, near the Gate.

Hammersmith...King Street.

Edmonton...9, High Park.

Whetstone...Laureston Place.

SURREY SIDE OF THAMES.

Woolwich...15, Thomas Street.

Greenwich...Alfred Place.

Dartford...2, Lower Water Side.

Welling...at Mr. R. Hill's,

Eltham...Pound Place.

Deptford...School Room.

Bromley...Pratt's Bottom.

Kemington Hall...near Licensed Victuallers.

Walworth...Manchester Buildings, East Street.

Walworth Common...2, King Street, Old Kent Road.

Lambeth...St. George's Hall, Southwark.

Croydon...Pitlakes.

Corrected at Jewin Street Office, for Latter-day Saints' publications, on 2nd September, 1857.

It has been suggested by the committee of "The Bible Defence Association," that they shall inaugurate the same by a Tea Party, on the Fair Friday, October 2nd. Full particulars of which will be announced in next *Antidote*.

DR. BRINDLEY'S SCRIPTURE READINGS.—On Sunday next, Sept. 13, in the afternoon, at half-past 3, in Adderley Park, Salford. Subject: "The Widow of Nain." Should the weather prove unfavourable, the Museum building will be used on this occasion. In the evening, at half-past 6, in the large yard leading out of Thorp Street used last Sunday evening. Subject: "Why do the heathen rage, and the people imagine a vain thing?"—*Psalm ii.*

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 13.

SATURDAY, SEPTEMBER 19, 1857.

Price 1d.

AGENTS' NAMES:—Mr. T. Ragg, Birmingham; Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitchouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, care of Mr. T. RAGG, High Street, Birmingham; or to Knightcote House, Leamington.

BIBLE DEFENCE ASSOCIATION.

We call special attention to the TEA PARTY announced for the Fair Friday evening, at which Mr. R. W. Winfield has very kindly consented to preside. The Bible Defence Association has been established on a broad and catholic basis, for the defence of God's word, as a divinely inspired revelation, against all infidel objections. Connected with it are several members of various Christian Churches in Birmingham, well known to the public for their zeal and integrity, and for their earnest desire to promote true religion. The Tea Party will be made as attractive as possible. Several gentlemen have already promised to speak on the occasion, and others to take part in the musical entertainment. The committee appointed to superintend the arrangements are setting about the matter most vigorously; Mr. Benson, of Bull Street, has volunteered his gratuitous services in the management of the tea table; others will see to the decorations, and all are determined to ply the work in earnest, so as to secure a most agreeable evening. Two or three ladies have promised to preside at the pianoforte, and three gentlemen as instrumental soloists have already offered their kind assistance. Full particulars will be announced by bills. All persons holding subscription books are requested to bring or send the same to Mr. Taylor, 23, Albion Street, Birmingham, or to hand them to him at the Corn Exchange on Thursday or Monday evening next.

An abstract of each of the three weekly Lectures and Readings now in course of delivery by Dr. Brindley, will be furnished in the *Antidote*, a page being devoted to each of those Lectures the week following the delivery of the same. The next *Antidote* will contain abstract of Lectures on Miracles, Astronomical Laws, and Fall of Man.

The Antidote to Mormonism and Infidel Error.

SATURDAY, SEPTEMBER 19, 1857.

IN our present impression will be found one of the many accounts that during the last few days have appeared in the Metropolitan press of the Mormon Conference meetings in London. It were impossible to conceive anything more intensely vulgar and degrading than the whole get-up of this wretched display. Were it not for the fact staring us in the face, we could not have believed it possible that in the present day such a low exhibition of religious mockery would have been favourably received by the least educated class of mere labouring men in a country village. That it should have been so much as tolerated by a London audience is indeed a sad proof that education and intelligence are still at a very low ebb, and that *Home* missionary exertions are yet much needed.

The most remarkable feature in the proceedings is the very considerable amount of money announced by the different delegates to have been subscribed during the past year for the promotion of their wretched system, or rather for the personal benefit of the few cunning rogues who have usurped authority amongst them. The fact of these subscriptions, within the London Conference alone, varying from fifty or sixty pounds up to twelve hundred and sixty pounds in a single year, is of itself sufficient to account for the determined exertions now being made to uphold their falling system. The revenue derived from this country to maintain Brigham Young and the other heads of the fraud in idleness and luxurious sensuality must be many thousands per annum. Three thousand persons emigrated last year from our shores—the profit upon that alone would be £6000, independent of the amount subscribed by each to the general purposes, and which would certainly average five pounds per head. Many have contributed as much as five or six pounds *per annum*, for several years together. When it is remembered that at the close of last year there were 22400 registered baptized Mormons in Great Britain, it will be easily seen what an immense revenue is derived from this country. And it may be well supposed that to secure such an income every possible exertion will be used to the very last. The whole scheme is simply a *money* scheme. Religion has nothing to do with it, save only as a decoy. *It is a Yankee swindle.* The mistake has been, that hitherto Mormonism has been regarded as a *religious persuasion*, deserving the same toleration that is extended to any of the usual denominations of professing Christians. Had it been viewed in its true character, as a cunning contrivance to secure money and power, it would have been very differently dealt with by our magistracy and the public *Press*; and through them, with the aid of pulpit influence, the masses would have been properly put upon their guard against a system of fraud and robbery, rendered only so much the worse by the wicked artifice of parading it forth under the garb of religion. At Salt Lake there is no religion: the Sabbath, as other days, is devoted

to labour or dissipation. The assemblies that are called together on the Sabbath meet only to discuss their worldly affairs, and to be bullied into compliance with all the commands of their merciless despot. The Bible is not so much as seen amongst them—it is utterly ignored as the "Old Book." If our clergy and ministers will set this plainly before the people, and show to them that Mormonism has nothing to do with religion save as a deception, but is wholly a scheme of designing men to obtain money under false pretences, depend upon it Mormonism will not long have to boast at its annual Conferences of the sums it has filched from the pockets of the industrious poor.

"FROM HOME"—OR HOW THEY DO AND WHAT THEY SAY
AT THE

MORMON CONFERENCE IN LONDON.

"THIS sect held its sixth annual conference on Sunday, at the Adelaide Gallery, Lowther Arcade, Strand. It was presided over by 'two of the apostles,' Brothers Orson Pratt and Ezra Benson. About 600 persons were present in the morning, about 1000 in the afternoon, and upwards of 1000 in the evening, most of whom, judging from appearances, were Latter-day Saints or Mormons. The proceedings were conducted in an orderly manner, and consisted chiefly of addresses. On the platform were Pastor Ross, the President of the London Conference, who presided, and around him were Elder Orson Pratt, Elder Benson, the presidents of the various provincial conferences, and a number of Mormon celebrities. The services commenced at ten o'clock. After the opening devotions, the various provincial presidents addressed the meetings.

"Orson Pratt described the Scriptural claims of Mormonism. Delegates were present from different parts of the country.

"From the statements of Pastor Ross, the representative of London, it appeared that £1,260 had been subscribed during the past year for emigration and other purposes in his district alone. The exertions of the priesthood in the good work had been universally received and accepted. *Preaching in the streets, lanes, and other places*, had been revived, and where there had been opposition, great wisdom had been evidenced.

"The President of the Kent Conference said they had had very pleasant times. He looked upon the Saints there, who numbered 550, as a 'first-class lot of people, as they supported thirteen elders, and also paid their tithing, and approved all that the elders proposed.' They had also to bear their share of opposition, but they had felt the better for it. They supported no fewer than thirteen elders, who 'saw high to high, in all matters, all the time.' The audience gave faint moanings of approbation, and every now and then burst forth into a loud 'Amen,' when the speaker uttered hopes and prayers for the prosperity of their society. He complained, however, of some of his people that they were not what they ought to be, and had 'given the elders rotten eggs instead of fresh ones' (pity they did not pelt them). He referred to the opposition they had had to encounter, but expressed his gratification that the Government of this country would secure to them the freedom of worship.

"The President from Essex said he had re-baptized in his district 241 out of 374. The people were first-rate in the work, and willing to pay their tithes and offerings; the Lord had been with them this year more than ever. His people paid their tithes and offerings cheerfully, and had contributed £30 towards the expense of the 'tracts' (£60 worth) which had been sent them for distribution. They supported nine travelling elders, and they had preached in eighty-six different

places. He rejoiced in persecution, because it 'caused' the work to roll forth.'

"The President from Reading was happy to be present, surrounded as he was by the saints and servants of the Great God. In his district (a poor agricultural one), out of 300 or 400 saints, there were 150 who were good for nothing. Of the remaining 250, the greater portion lived, or rather vegetated, on *parish allowance*. They had subscribed £50 during the past year to the emigration fund, and a large number of them would emigrate during the coming season. He complained of a number of them that they had not paid tithes, and therefore were not re-baptized, according to some recent 'command of God' (that is, an order from Brigham Young and Co.) to that effect. He said that those who had fallen off from the church now spent more in a week than their tithes and offerings would have come to in a fortnight. He concluded by regretting that they had not been able to 'establish new causes,' that is, to gain new societies in any place within his district; but they would go on in faith, and he hoped they would have better success [loud cries of 'Amen'].

"Elder Ross said he could testify that these representations as to the state of the districts were correct. He was glad to see those people, although so very poor, contributing of their scanty earnings towards the emigration fund, and he said 'God bless them' [loud cries of 'Amen']. He hoped they would all strive to get to the land which God had appointed for his people [Amen].

"The audience then sang a hymn to one of those fine old psalm tunes which have been for ages the admiration of the Christian Church. We cannot, however, compliment the Mormonites on the peculiar poetry of their psalmist, or upon their ideas of time and tune, for the chairman had to request them to follow the 'leader' of the singing—a country lad of eighteen.

"A pastor from Southampton and Dorsetshire complained of the want of honesty 'on the part of learned editors.' Not long since the papers teemed with accounts of the vicious character of their elders—of their doing everything unbecoming a man, much less a saint, circulated by Judge Drummond. It had been proved by the American papers that Judge Drummond had invented his stories to injure the Latter-day Saints, and to bring them into collision with the United States Government.

"The Sheffield delegate (a gentleman from Utah) said the saints in his district were not rich, 'but good-looking,' as they enjoyed the spirit of the Lord, which made them 'look and feel well.' He himself had been baptised and received the Holy Ghost by laying on of hands. He conjured his audience to become Mormons, and forsake their sins and their whoredom. They were, he said, the most temperate people in the world. Just go into the houses. Where were their pipes? They had thrown them away. Where were their tea-pots? They had no use for them. He declared that Joe Smith had done more good than any man since our Saviour, and that Brigham Young was a great and mighty prophet and father in Israel.

"Elder Bernard Snow, of the Southampton Conference, next addressed the meeting. He rather complained of some of his people as being 'half-hearted,' but said there was a very general disposition amongst them to 'go home to Zion' (i.e., the Mormon Sodom of Utah). He complained bitterly of the newspaper press of this country for exposing the villainy, profanity, and licentiousness which prevail at the Mormon head-quarters, but he did not condescend to disprove any single statement which has been made. He contented himself merely with a general denial. He did not enter at all into the question of polygamy—a question in this country reserved only for the fully initiated.

"Elder Hatch, a juvenile Yankee orator, president of the Sheffield district, delivered a lengthened harangue on the ad-

vantages of Mormonism, and condemned very severely every other sect of religionists as being 'in darkness,' &c. He described London as the 'Babylon' of the Scriptures, and dwelt touchingly on the self-delusion of the Mormonites, who, he said, had 'threwed away their pipes and pots, and were a temperate people.' He said several times that he felt 'fust-rate,' and that the Mormon doctrines made them all feel 'fust-rate,' and made them 'good-looking people'—an assertion that was strikingly contradicted by the countenances of a great number of the saints present. Touching the emigration, he said that those who stayed in 'Babylon' (London) would partake of the plagues which were sure to fall upon it, or else he was a false prophet [means of approbation] from the saints, and smiles from the general auditors]. Seeing the incredulity of some of the audience, the speaker invited those who disbelieved him to 'stay here and try it on,' an invitation which many seemed perfectly willing to accept.

"During the 'religious service' of the afternoon, refreshments, such as ginger beer and other drinks, were handed about. Here and there might be noticed amorous pairs with their arms round each other's waists.

"The proceedings of the evening consisted chiefly of a rapid review of the origin and history of Mormonism down to the present time, by Mr. Orson Pratt.

"The 'saints' reassembled at half-past six in full force. The room was nearly full. In the interim the apostles, elders, priests, and members had partaken of refreshments (query—were there any tea-pots?), and as the room was exceedingly warm, most of the men, including one of the apostles on the platform, preferring 'ease before elegance,' appeared in their shirt-sleeves. There was a number of babies in the room, who took a very active part in the proceedings. Judging, however, from the complacency with which both speakers and hearers seemed to regard their interruptions, it would seem that their presence was not unusual in Mormon gatherings. A large number of the mothers were young girls apparently under twenty. The youngsters contributed materially to enliven the proceedings, some by laughing, and others by crying. Several lads in their shirt-sleeves were occupied during the 'service,' if service it can be called, in circulating large white jugs, apparently containing water, among the auditory, which were handed about, each taking a hearty pull, and then returned to the juvenile 'saints' in the shirt-sleeves, to be replenished and circulated again. The whole affair had a 'free and easy' kind of air, quite foreign to English notions of religious services, or even of public meetings on week days of an ordinary character.

"The celebrated, or rather the notorious 'Orson Pratt,' occupied the whole of the evening in a detail of the history of the Book of Mormon, the Bible of the Latter-day Saints. He described how the angel of the Lord appeared to Joe Smith, or, as he called him, Smith, when he was quite a lad. How the angel pointed out to Smith where he would find, in a mountain three miles away from his residence, a box of plates of a metallic substance, on which were engraved the records of the ancient inhabitants of America, who were descendants of the Israelites, and had come over miraculously to the American Continent 600 years before Christ, and he described the miraculous 'translation' of the records. The speaker, however, did not go into all the details; he did not, for instance, tell the people what the Book of Mormon affirms, that they went over from Asia to America in a vessel which was 'like unto a dish,' and which had 'a hole at the top thereof, and likewise a hole at the bottom thereof' (see description in No. 10 of *Antidote*). The speaker might well say that the conveyance was a 'miraculous' one. We cannot follow him into all the absurdities of this oft-refuted story; suffice it to say that his principal point was the necessity of a further revelation, such as the Book of Mormon; and in urging this point he referred to the 'various

readings' of the different versions of the New Testament, and calling them 'errors,' he argued therefore the necessity of a more complete revelation of the Divine will, which he contended was the Book of Mormon. He forgot, or purposely ignored, what every one now admits, that these 'various readings,' though very numerous, affect no vital point, either of fact or of doctrine. In noticing the various parts of the world to which Mormon missionaries had been sent, he said that the only country in which they had been unable to make any impression was India. Their missionaries there had been persecuted severely, and had been forbidden to preach at any of the military stations. But the 'voice of the Lord' had recalled all the missionaries from India before the recent outbreak, which he regarded as a 'retribution' of Providence; and he predicted, although he was very sorry for what had occurred in India, similar calamities for England, if she refused to accept the Mormonish missionaries!!!

"The 'service' concluded with a hymn, and a collection was made on each occasion."

"On Monday night the Conference was brought to a close by a social meeting at the Tecton Hall, Broadway, Westminster. The proceedings were certainly of such a character as were never witnessed in a 'Conference' before. The attendance was not very numerous, but it comprised all the leading members of the Conference. When we entered (says the reporter of the *Morning Advertiser*), the assemblage was engaged in singing, in a loud strain, one of their favourite hymns, led on by Elder Bernard, to the tune of 'The Low-backed Car.' The purport of this song was the long-looked-for day when they would all get to Zion (Utah). It seemed to be rather a painful effort to Brother Bernard, and it was decidedly so to those of the audience who happened not to be Mormons. Brother Silver, one of the elders, next obliged the company with 'a little harmony.' It was something about

'I never knew what joy was,
Till I became a Mormon,' &c.

In this song the audience was favoured with an accompaniment by an ass in an adjoining stable. The wall was so thin as to render everything audible; and the earnest warnings of the Mormon apostles were mixed up with the braying of the ass, and the urgent entreaties of his keeper that he would 'come over.' The party who next 'obliged' was a young man who reported the proceedings on Sunday, and who occupied a prominent position on the platform. Elder Snow and two others afterwards united in a doleful strain. The melody was 'Ethiopian,' and the poetry was of about the same calibre as the songs of that class usually are. Elder Hyde, of the Reading district, next administered, in a brief speech, a large quantity of delicate flattery to his ecclesiastical superiors around him, being particularly attentive to the two apostles, Pratt and Benson, who sat near him. He scornfully alluded to the attempts now being made to put the Mormon imposture down, and took the liberty of saying that all such efforts would be unavailing. He said if people wanted to know the true character of Joseph Smith they ought to go to the Mormonites to make the inquiry, and not to their enemies. Then another of the reverend gentlemen, or very reverend elders, or right reverend apostles, or whatever their ecclesiastical titles may be, favoured the company with a song. He was followed by Elder Snow, who recited a story about the 'Gambler's wife' with a degree of ability which does not entitle him to any commendation. Another of the elders sang a song styled 'Sectarian Nonsense,' one verse of which ridiculed the absurdity of a man when he is ill going to a doctor, as the Gentiles (*i.e.*, all who are not Mormons) do, instead of going to an elder of the Church to be healed.

"One of the Yankee Elders, fresh from the Salt Lake Valley, said he 'felt fust-rate.' He could fetch in firing, if they wanted it; and he calculated he was always 'to hand'

when anybody was wanted to move the fixins, to hunt up the lost sheep, or to drive the oxen. When anything of this kind was to be done, he was always to hand to do the best he could; but he wasn't much of a hand at discoursing. He drew a pitiable picture of the heathenism of this country, and gave a glowing description of the enlightenment and happiness of the saints in Utah. He said he had been persecuted with the saints all his life; and just as he was settling down in peace at Utah, the servant of the Lord sent him forth to England to warn this wicked generation, and he obeyed, although it was a great trial to him.

"A Mr. HARRISON, who was one of the very few Englishmen amongst these Mormon prophets, next addressed the meeting, but the donkey again interrupted. Mr. Harrison said that Mormonism and its professors were not to be judged by existing standards, for they were far above and beyond them. It had been said that Mormonism was unnecessary, because there was nothing new in it that was true, and nothing true in it that was new. This was not the case; it supplemented the revelations of the Bible and completed them. They had been accused of saying nothing on Sunday of polygamy. The polygamy they advocated was not the lustful polygamy of the Orientals; for his part, he said, — all such polygamy. (Laughter, and groans of 'Amen!') The polygamy of the Mormons was a system which controlled the lusts and passions of mankind, and reduced the marital duties to some kind of system. Mormonism did not allow men and women to rush into matrimony as dictated by their passions, and without any guiding principle. Mormonism came to them with principles adapted to every condition of a man's life; it entered into the privacy of the chamber and controlled every action. It taught men to act as God would have them act. This was the difference between the Mormonite polygamy and the Oriental system. The Scriptures themselves were written by polygamists, and he had been taught to study the writings of those polygamists in his youth, and to pray over them; he had done so, and he found that set of polygamists so good that he thought he would try the other lot (the Mormons). (This coarse jest was received with laughter by the 'Saints.')

"The congregation then indulged in some doggerel verses, which they sang to the popular air of 'Minnie,' of the words of which song their 'psalm' was a wretched parody.

"Elder GEORGE READ then recited a piece about 'The Bishops' Banquet,' describing the good living of the right reverend prelates—a recitation which was immediately followed by the Mormonite 'refreshments,' apples and pears with little cakes and biscuits, washed down by copious draughts of water from large jugs.

"Another ELDER then indulged in a 'little harmony' about 'Sleepy Parsons,' the chorus to which was—

'Heigho! you sleepy Parsons!
Ha! ha! ha! ha! what a lark!
After all your college learning,
You will find you're in the dark.'

The very reverend elder gave this song with much vigour, to the air of a well-known nigger melody, 'Oh, Susannah, don't you cry for me,' and he added to the effect by vigorous slaps of his hands upon his stalwart thighs, after the most approved fashion of the Ethiopian Serenaders. The effort was very much relished by the audience, who loudly applauded. Sister Pearce and several other sisters subsequently sang.

"An ELDER, with a strong Yankee brogue, advised the sisters to sell off all their ornaments, which took them so long every day to dust, and to put the money into the emigration fund, to enable them to 'gather out of Babylon,' or in other words, to leave this country for Utah.

"The Apostle ORSON PRATT then gave the 'Sisters' some advice on the subject of marriage. He said that marriage, if celebrated by the Mormon Church, which alone had full

authority, extended not only till death, but throughout eternity. He urged them not to marry men not Mormons, or else when they awoke in the Day of Judgment they would find themselves without husbands, and be obliged to remain single throughout eternity. This he described to be a horrible eventuality, and propounded the doctrine that a propagation of spirits would go on in a future world, just as the propagation of our species goes on in this.

"EZRA BENSON, another Apostle from the Salt Lake Valley, addressed the audience in his shirt sleeves. His speech was full of Yankee humour, rather coarse, but it told well with the saints. He said he felt 'fust-rate.' He referred to the subject of marriage, and to his own wives and children whom he had left in Utah, and said he believed that all his wives would not apostatise, and that, therefore, he would not be likely to undergo the misery of remaining single in Heaven. He described Brigham Young as the best and holiest man in the world, and said he did not wonder at the sisters falling in love with him. Every good man, he said, ought to have more than one wife. He said he would advise the editors who abused them to consult their works, and they would find everything 'as right as tatus.' He indulged in a variety of jokes of the same class.

"The proceedings terminated shortly after ten o'clock."

FURTHER FRIGHTFUL DETAILS OF THE DOINGS AT SALT LAKE.

THE following is extracted from a Utah letter of the 28th May, written by an ex-Mormon elder:—

"It is hard for me to come to any decisive conclusion at this time as to the probable result of a military body coming here to enforce obedience from Brigham Young and his followers. That Young is determined to hold the territory, and rule it as he sees fit, no man who has ever been here will deny. But how he will meet the coming obstacle to his ambition is more than we can foresee. We hardly believe that Young will rise with his army and meet any body of soldiers in a fair and open contest; there is too much of the rank coward in him for that. But his deeds can be found in record on the black pages of treachery. Brigham publicly announced in the Tabernacle 'that the Levite was the battle-axe of the Mormons, and they would slay every Gentile in the land.' He alluded, when speaking of the Levite, to the poor unskilled red man of the forest. Arapeau, the great chief of the Pah-Utah Indians, has been in the city twice since last March. Brigham Young has done all in his power to gain his help and that of his tribe in a war against the United States; but Arapeau is a noble fellow, for one of his race at least, and he will do nothing till he finds out what the Gentiles have done to commence a war upon them for.

"There have been as many as forty 'spirituals' 'sealed' up in one day of late. They are mostly Swedes, and are easily led into this wild, destroying fanaticism. Hundreds of the men are taking the fearful oath 'to support the Church of Mormon' and then its leaders:—'You do, one and all of you, being endowed with the power of the Holy Ghost, swear that you will stand by me and family, and that you will follow my commands and orders, *in all things*, spiritual and temporal. That you will be unto the Gentiles an enemy while you live, and after death an enemy—that you will perform any deed which I may deem necessary to the welfare of this Church and people!' These are nearly the words used in swearing the followers of Young at the present time; yet they are not always the same in words, but differ very little in meaning and sentiment. Open treason is taught by Young to all his followers. He says:—'This land is mine! God gave it to me, and I intend to keep it and make good use of it! The whole of the United States is mine, and I will yet possess it! Their towns and cities shall fall to the ground, and there will be great slaughter of the Gentiles throughout

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the earth! Then will I plant the true religion in every land, and purify and bless them! Absurd as this may appear, it is believed here by thousands."

From the same authority we have the following:—

REVELATIONS OF THE PEST-HOUSE, BY A FEMALE VICTIM.

"But I must not neglect to speak of some matters of marrying and 'sealing' in this letter, for there has been a general stampede for 'spirituals.' Women who are competent to fulfil the duties of polygamists are getting scarce in this city, and there have been many cases where young girls 14 years of age have been 'sealed up' to Heber C. Kimball and other old villains.

"I have often entered these pest-houses to study humanity and listen to the tale of sorrow and ruin from many a fair one's quivering lip. They are so full of dark villainy and crime, that were I to record them truthfully your readers would hardly credit them. All the women who fill the harems are not wretched and unhappy, but, on the other hand, seem to be satisfied with their lot. When Young gets a new wife the others have to stand aside, for she is called his 'favourite.' If he rides or walks she is ever by his side, and for a time receives queenly treatment; but she is soon cast aside for a fairer newer one. They all dress so as to display their neck, arms, and bust to advantage. Many present a voluptuous abandonment in their every attitude, when at the same time they are often genteel, and show a stranger that they are well bred. In looking through the palatial home of the prophet I am struck with the beauty and talent of one of its occupants. She is a German girl, of great beauty and accomplishment. She speaks English, French, and German equally well. She is tall, well formed, and possessed of charms dangerous to gaze upon. But though a long time a 'favourite,' now she is cast aside with Brigham's child to support and look after. Her history is a short one, but full of deep crime and abandonment. Here it is, in nearly the language she told it to me. I have varied in no particular only where she used language which would shock the ears.

"I was born in Baden, and there lived with my parents until I was twelve years of age. Then we emigrated and came on to America; landed at New Orleans. We started up the river and stopped at a small town they called Nauvoo, in the state of Illinois. This is where the Mormons first built their temple; but they had been most all driven away before we got there. Yet there were one or two elders staying there to sell property previous to their departure, and with these my father became acquainted. He soon fell into their plan, and finally agreed that we should go on to the land of rest with these two old hirelings of the devil. We started across the state of Iowa in a waggon drawn by oxen; but before we reached Council Bluffs they shot my father one evening after we had encamped, as he was watering the cattle. The cry of Indians was raised, and we then thought that he had fallen by the hand of the savage. But in a few days more—for we still kept on to the end where we started for—one of these preachers attempted some familiarity with my mother as she lay in the waggon at night, whereupon she hallooed and cried for help. But the villain accomplished his end while the other held her hands. I beat them with the umbrella, and did all a child at my age and in my fright could do to get them away, but to no effect; they polluted her person and then threw her out into the darkness, and held me tightly down until I fell asleep of sheer exhaustion. In the morning my mother was found a few rods from the camp, dead. What killed her I never could find out, for in the morning they packed up hurriedly and left my mother's body to bleach on the barren plain. But I have had my revenge—and her eyes flashed lurid fires of revenge. 'They brought me on here and left me in the care of Young, but

not one cent of my father's money did I ever get. He had, when we started from Nauvoo, over 4000 dollars in money. For two years I lived in the house of the prophet, and was treated with all the respect a stranger in a strange land could wish for. But one day Young came to me and told me he had a revelation from God that I was to be his next wife. I told him that I was willing, and I was 'sealed' up to him that very week. But, God, I did not realise what I had consented to be until I found myself in his arms and in bed. I screamed and fought, but it availed me little, and there I buried my respect and virtue. For six months he treated me well, but when he found me in a condition to become a mother he treated me harshly, and when I remonstrated drove me from the house. And from that time to this I have never spoken to him, and never will until I can drive this dagger," displaying a long Italian dagger of the finest metal, 'into his black heart. You ask me how I have supported myself since I came out of the prophet's harem. By prostituting my person for the common gratification it brings, and for the necessities of life. I have been married to four different brothers of the church, and still will go on in what you may call the road to death and perdition. But I tell you I have got nothing to live for. Young destroyed my peace of mind, blasted my prospects, and raised up a never-dying hell of hatred in my soul.'

"Her entire being seems collected and determined on this one matter of revenge. Yet she has never spoken of this matter to any one who would betray her to the prophet. She is not more than 28 now, and you cannot find a finer form or fairer face in Broadway than she possesses. I have tried hard to reform her, and often persuaded her to go to California; but she is as hard to move from her purpose as the adamantine rock. Her name is Susan Grupe, or as such she is called, and such she informed me was her real name. And I have no doubt she will yet accomplish the work of revenge, unless some one more sinued against than she take the boon from her panting heart when she thinks it almost in reach.

"An army may come here to protect and uphold the territorial government and that of its officers; but as soon as quiet is restored, and the United States feel at ease, then the cowardly revenge and hatred of Young and Kimball will manifest itself in brutal outrages on peaceable citizens in the city who are not Mormons. The threat has gone forth that all who are in the city and in Utah, that have been 'traitors to the Mormons,' shall all 'go by the board.' Young has had a revelation telling him to 'cut off from the face of the earth.'"

THE BOOK OF MORMON.

WITNESSES TO THE FORGERY.

We subjoin another and yet fuller account of the origin of the Book of Mormon.

"In the year 1809, a man of the name of Solomon Spaulding, who had formerly been a clergyman, failed in business at a place called Cherry Vale, in the State of New York. Being a person of literary tastes, and his attention having been directed to the notion which at that time excited some interest and discussion, namely, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea afforded a good groundwork for a religious tale, history, or novel. For three years he laboured upon this work, which he entitled *The Manuscript Found*. 'Mormon' and his son 'Moroni,' who act so large a part in Joseph Smith's *Book of Mormon*, were two of the principal characters in it. In 1812 the MS. was presented to a printer or bookseller, named Patterson,

residing at Pittsburgh, Pennsylvania, with a view to its publication. Before any satisfactory arrangement could be made, the author died, and the manuscript remained in the possession of Mr. Patterson, apparently unnoticed and uncared for. The printer also died in 1826, having previously lent the manuscript to one Sydney Rigdon, a compositor in his employ, who was at the time a preacher in connexion with some Christian sect, of which the proper designation is not very clearly stated. This Rigdon afterwards became, next to Joseph Smith himself, the principal leader of the Mormons. How Joseph Smith and this person became connected is not known, and which of the two originated the idea of making a new Bible out of Solomon Spaulding's novel is equally uncertain. The *wife*, the *partner*, *several friends*, and the *brother* of Solomon Spaulding, affirmed, however, the identity of the principal portions of the *Book of Mormon* with the novel of *The Manuscript Found*, which the author had from time to time, and in separate portions, read over to them. John Spaulding, brother to Solomon, *declared upon oath* that his brother's book was an historical romance of the first settlers in America, endeavouring to show that the American Indians are the descendants of Jews, or the lost ten tribes. He stated that it gave a detailed account of their journey from Jerusalem by land and by sea, till they arrived in America, under the command of *Nephi* and *Lehi*; and that it also mentioned the *Lamanites*. He added that 'he had recently read the *Book of Mormon*, and, to his great surprise, he found nearly the same historical matter and names as in his brother's writings. To the best of his recollection and belief, it was the same that his brother Solomon wrote, with the exception of the religious matter.'

The following is the statement of Spaulding's widow, published in the Boston newspaper, May, 1839.

"As the *Book of Mormon* or *Golden Bible* (as it was originally called) has excited much attention, and is deemed by a certain new sect of equal authority with the Sacred Scriptures, I think it a duty which I owe to the public to state what I know touching its origin.

"That its claims to a divine origin are wholly unfounded needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and had impregnated some with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer in doing what I can to strip the mask from this mother of sin, and to lay open this pit of abominations.

"Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination, and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, New York. From this place, we removed to New Salem, Ashtabula county, Ohio, sometimes called Conneaut, as it is situated on Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid

aside from active labours. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man, and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity led him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this imaginary history was to amuse himself and his neighbours. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbours would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of 'Manuscript found.' The neighbours would often inquire how Mr. Spaulding progressed in decyphering the manuscript; and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read. From New Salem we removed to Pittsburgh, in Pennsylvania. Here Mr. Spaulding found a friend and acquaintance, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing-office of Mr. Patterson, as is well known in that region, and, as Rigdon himself has frequently stated, became acquainted with Spaulding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, &c., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter Mrs. M'Kestry, of Monson, Massachusetts, with whom I now reside, and by other friends.

"After the book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the 'Manuscript Found' was written. A woman preacher appointed a meeting there; and in the meeting read and repeated copious extracts from the Book of Mormon.

The history of the old man Spaulding interested me sent and He was a perverted vent in a expressed the writing a purpose New Sale a meeting their number me the one purpose to satisfy the from embryo year 1834 a duction a signed by others, who were my relations am sure that were he like his work. the company of converting it to a historical romances, been constantly given the deep decep foundation, and execrati

No doubt "Young Lamb the habit of wooden frame his little mother in exclusive decided not the classical Lamb to School classical public High Street, to the Old Inn though he had innumerable hath he a large of the future. mon Church, and with a view that a meeting assemble there we suppose, in "Louse Hole. of the Mormon satisfactory te It is confid the same free

September 19.

THE ANTIDOTE.

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The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they all had been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbours when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of converting it to the purposes of delusion. Thus, an historical romance, with the addition of a few pious expressions, and extracts from the Sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as Divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the authors exposed to the contempt and execration they so justly deserve.

"MATILDA DAVISON."

"YOUNG LAMBS TO SELL!"

MORMON MODESTY.

No doubt most of our Birmingham readers will remember "Young Lambs to Sell." For many years he has been in the habit of bearing his woolly flock of mimic sheep on a wooden frame through the back streets of the town, offering his little *buttons* to admiring children who could look up for him in exchange old bottles or bones. His exterior is decidedly not pastoral, neither is his happy home amongst the classical hills and streams of Virgil's *Bucolies*. "Young Lambs to Sell" is an inhabitant of the more ideal but less classical *parlous* known by the name of *The Louse Hole*, in High Street. He would make an admirable companion print to the Old Inkley Professor of unknown tongues. Albeit, though he has but little of this world's wisdom, and is wholly unenumbered with the refinements of modern society, yet hath he a large heart, and a mind and discernment prescient of the future. Having been appointed a Light in the Mormon Church, he is desirous that Light should not be hid, and with a view to its shining forth has modestly proposed that a meeting of ten Mormons and ten Anti-Mormons shall assemble themselves together under his presidency, and at, we suppose, his last known place of residence, the aforesaid "Louse Hole." We congratulate the world on the probability of the Mormon controversy being thus speedily brought to a satisfactory termination.

It is confidently expected that the *Journal* will report the same free of charge.

EZRA BENSON, ONE OF THE "TWELVE APOSTLES."
HIS CONDEMNATION OF POLYGAMY.

SIR,—I attended your lecture at the Odd Fellows' Hall, and was disgusted at the impudence of the man who interrupted you so many times respecting David's sins. He said you judged David too harshly. He ought to have been in the Odd Fellows' Hall when Ezra Benson arrived there at the Conference of July, 1836: he spoke of several of the old prophets having many wives, and named David in particular. "Ah!" says he, "I will tell you where David is, he is in hell, brothers and sisters—he is in hell!" Benson, the great Apostle, condemning David to hell, while another of the same school defends him, and blames you for harsh judgment! It is a usual thing amongst the Mormon leaders for one to tell you of a *duty* which another will condemn as a *crime*. There is one thing, and only one thing, in which they strictly agree, and that is in draining every farthing they can from the poor dupes.

Hope Street, Birmingham.

J. W.

RELIGIOUS LIBERTY.

THE THUGS' PETITION.

SIR,—As we are about to introduce our "Religion" into this district, you had better mind your P's and Q's, or I shall write another letter to the *Birmingham Journal* in advocacy of *Religious Liberty*. As the Editor of the *Journal* so staunchly defends the Mormons, who take their converts to Paradise through floods of tears and blood, we need not doubt his advocacy of *our* system, which, with only one little twist of the neck, does the business at once, and just as effectually. We shall now, under the patronage of the *Journal*, despise any opposition you can get up, and introduce our "Religion," the first favourable opportunity, feeling assured that those worthy people who sanction the Mormons cannot, with any propriety, repudiate us. Treating you, therefore, with utter contempt, I am, &c.,

A MEMBER OF THE SOCIETY OF THUGS.

PROGRESS (?) OF MORMONISM IN BIRMINGHAM.—A member of the Bible Defence Association informs us that he attended the Mormon Chapel, in Cambridge Street, last week, when there were present *eight Elders*, but only five men, including himself, thirty women and girls, and nineteen children for their audience!

DR. BRINDLEY'S LECTURE AT RUGBY.

On Friday last Dr. Brindley delivered, by invitation, a lecture at the Assembly Rooms, Rugby, on the Mormon iniquities—open to discussion. The room was densely crowded. Mr. Campbell, a county magistrate, occupied the chair, and was supported by several of the clergy and ministers of the neighbourhood. The principal point urged upon those assembled was the utter inconsistency of the present Mormon practices with the doctrines laid down in their own pretended books of revelation, the Book of Mormon, and Book of Doctrines and Covenants. Those books distinctly declared that polygamy was hateful to God, and that no man whatever should have at one time more than one wife. They also declared that the Eternal God, who was from the beginning, and His only begotten Son Jesus Christ, were to be the sole objects of man's worship. They

further declared that every true believer in Mormonism, as an evidence of his true belief, was bound to work miracles to the full extent set forth in the Christian scriptures. In opposition to all this, the Mormons of the present day boasted of their licentious habits, and commanded every man to be "sealed" to a multitude of women. They also now ridiculed the God of the Bible, declaring that God was a material being, a man like ourselves, that *Adam was God*, and Jesus Christ *his son in the flesh*, as in the instance of *any other man's son*. And for the miracles, when now called upon to make good their pretensions, they shuffled out of it by every imaginable subterfuge—they had not performed one single miracle, neither could they do so.

At the close, Elder King got up to reply, and fenced about in the most ludicrous manner, to avoid acknowledging that he was a Mormon. He did acknowledge it at last. He offered no defence to their atheism—could not defend their immoral practices—but asserted his miraculous powers. The case was that of a *young woman*, as usual. She was troubled with diarrhoea. So far from Elder King's anointings having effected a cure, she was for nine days under medical treatment, *after* his mock ceremony, before she was restored to health. The case was intensely ridiculous. The man had no miraculous powers.

TRIAL OF PRESIDING ELDER JOHN HARDY FOR HIS CHARGES AGAINST THE OTHER HEADS OF THE MORMON CHURCH.

WE propose to reproduce the published account of these proceedings, as the printed copies have long since been bought up and destroyed. It will herein be seen that the Mormon chiefs had begun their immoral teachings and practices *before* the "revelation" commanding such practices had become known to the Mormon church. Mr. Hardy, although exposing their wickedness, remained still a firm believer in Mormonism, so that his evidence is unexceptionable. He brings their own book of Mormon and the book of "Doctrines and Covenants" to witness against their immoralities.

"In February, 1843, I was chosen by an unanimous vote to succeed Elder George B. Wallace, in the Presidency of the Church of 'Latter-day Saints,' in this city, having been a member of that church about two years at that time. I continued in the Presidency until the 7th of October, 1844, at which time I resigned my office, as the following from the records of the church will show.

"Suffolk Hall, October 7th, 1844.

"At a meeting of the Church of Latter-day Saints, held this evening, Elder John Hardy in the chair, A. Macalister, clerk, the following business was transacted: Elder John Hardy resigned his office of Presiding Elder of this branch. Resolved, that a vote of thanks be given Elder Hardy. Carried unanimously. Moved by Elder Macalister and seconded by Elder Hicks, that

a committee be appointed, consisting of five, to draw up a letter *strongly recommendatory* and *warmly expressive* of our feelings towards Brother Hardy, our late presiding Elder, that he may carry with him a testimonial of our *highest esteem, love and respect!* This committee consisted of Elders G. J. Adams, Macalister, Gouch, Dam, and Phelps; this motion, after being supported by Elder Macalister and Phelps, in a manner the most flattering to Elder Hardy, was carried unanimously.

"So much concerning my standing in the church, and their feelings towards me unanimously on the 7th of October, 1844, and now elders Phelps and Brown eat their own words and votes, when they say I have been endeavouring to destroy and divide the church for six months or a year. I am pleased to say, however, that the more honest and sensible portion of the church rebuke this serpent-like spirit of Phelps and Brown, and will eventually see things in their true light. About two months previous to my resigning my office, I visited elder G. B. Wallace, president of the New Bedford branch, then about moving to that place, and (as will be seen by his testimony) conversed with him freely concerning the iniquity in certain authorities of this church, especially of Adams and Smith, and I then asked his advice respecting resigning my office on account of this iniquity. He was the first man I spoke to of these things, always making him a confidant. He was then of the same mind with me concerning their existence, but told me to do whatever I thought best about resigning. Thus things passed on about a month, when the facts and proofs of the iniquity of these men began to develope themselves to such a degree, that I finally selected five of the brethren (with the advice and consent of the church) as my counsellors to advise and consult with, on matters I did not wish to lay before the body of the church. I called a meeting of this council for the express purpose of laying this matter before them. Indeed, had it not been for the existence of this iniquity, I think that council would never have existed; but being fully satisfied that these men were teaching and practising, under the sanction of religion, a system that is reprobated in the most decided and strongest terms by the Old and New Testament, Book of Mormon and 'Doctrine and Covenants,' I concluded this the wisest course, instead of blowing it to the world, or even laying it before the church—both of which these same men have wickedly accused me of since. When this council convened, and I laid the matter before them in precisely the *same terms* I used to Elder Wallace, I found that the most of them admitted they were already aware of it! I requested their counsel as touching my duty in the matter—some of them advised me to lay the whole matter before the church! among whom Elder Bickford was the foremost, while Elder Phelps was strongly for having me write to Nauvoo on the matter. I replied I did not wish to lay the matter before the church, because it might injure the minds of some of the younger members, that were strangers to the matter; and as to sending to Nauvoo, I said that the *authorities at Nauvoo*

(To be continued.)

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 14.

SATURDAY, SEPTEMBER 26, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

RECEIVED SINCE LAST PUBLICATION:—

Collected by Mr. HENRY TAYLOR.

Henry Taylor	£0	10	0
Mr. J. Lord	0	7	6
Mr. Wm. Jones	0	5	0
Mr. Thomas Bradbury	0	5	0
Mr. — King	0	5	0
Mr. James Beazer	0	2	6
Mr. — Clarkson	0	2	6
Mr. Henry Flavell	0	2	6
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Mr. John Dabbs	0	2	6
Mr. — Hardy	0	2	6
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NOTICES.

RECEIVED—An account of Benson and Muir's hypocritical cant at Villa Street, on Sunday last.

Also, Orson Pratt's escape from the Isle of Man, with his *four women*.

The Mormon Paradise.—C. B.

Mormon Practice at Foleshill.—W. W. E.

H. E. W., Bristol, Neel's Discourse.

What's in a name?

Note from Mr. Marle.

Note from Mr. Colley.

The Antidote to Mormonism and Infidel Error.

SATURDAY, SEPTEMBER 26, 1857.

We are delighted to find that the Press is beginning to hold up Mormonism to the public gaze in its own true character, not as a mere religious en-

thusiasm, but as AN ORGANIZED TREASON AGAINST HUMAN SOCIETY. A system by which a few daring men, by the mere force of unbounded impudence, and unscrupulous falsehood, secure to themselves an excess of sensual gratification and low, debasing animal enjoyments. The *Saturday Review* has done much to help to bring this prominently before the public.

Ever since the days of Tacitus, the "Indo-Germanic race" has been remarkable for its sense of corporeal enjoyments, and its keen relish of all things connected with eating and drinking. The Mormons promise a land of plenty. They address the senses. They hold out to the small farmer, and to the starving, scrambling, petty tradesman, the assurance of plenty to eat and drink, and they point to the Bible for confirmation of the fact that God's chosen people have always had the blessings as well as the promises of the present world. All the spiritual imagery of Scripture they reduce to the coarsest and most material form. They bring down everything, even Almighty God and all His gifts, to mere things of sense. The God who is only a spirit, is, to use the Mormon's own language, "not the God for me." The Mormons localize Heaven, and say, here it is, on the Salt Lake, at Nauvoo, or Utah, as the case may be. The God of the Mormons, they delight to say, has a body, passions, feelings, and special residence like ourselves. Theirs is the reverse of spiritual religion. It is of the earth, earthy; and the earth is with them the mother of abundance, and of all sorts of riches, and mere animal enjoyments—flocks and herds, feasts and concubines. This is, after all, what favourably addresses the poor; and in this style the Mormons present religion to their hearers. All the Old Testament language they take to the very letter, and interpret in its coarsest and most material form. They construe everything literally, and this looks honest, and is intelligible. The land flowing with milk and honey, the fat of the kidneys of wheat, the butter of kine, the fruit without labour, and the other good things which are promised to the saints, they proffer as substantial religion—not in type, and in the distance of spiritual blessings, but in solid, rich, unctuous possession in this present world, at a place which can be reached by a steamer. People answer an appeal like this. This is the sort of language which tells on the pining, hard-working labourer, either in field or factory; and this is what wins to the Mormon cause. There is in it that element of literal truthfulness which meets a characteristic of the British mind. It seems to be straightforward and practical. It saves the trouble of thinking. The appeal to go up and possess, in the name of the Lord, this land of abundance, is a message of glad tidings which meets with a ready answer from the masses, who, somehow or other, have always felt that society did not provide for them. Mormon-

ism without emigration would never have made a dozen converts in England; nor has it made one in any class which is susceptible of any but the rudest and coarsest instincts.

What we would urge, then, is, that Mormonism is but an accidental form, in which a spirit constantly reproducing itself in the social life of Christendom, has more than once displayed itself. It is but a vulgar shape of the same tendency which, throughout Europe, in the middle ages, showed itself from time to time in the Waldenses, in the Languedoc fanatics, in the Münster Anabaptists. All preached a social and religious Jacquerie—all suggested a community of goods—and all were accused of advocating, and some certainly recommended, a community in other relations, of which polygamy is but a form. Coleridge and Southey, in their early Susquehanna Pantocracy, scarcely anticipated the Salt Lake settlement; and Sir Thomas More and Harrington, among others, theorized in a philosophic and gentlemanly way about the sort of thing which Joe Smith and Brigham Young have reduced to a coarse and vulgar practice. Viewing it in this light, we consider the religious aspect of Mormonism as by no means its primary characteristic. Very possibly, in its origin, it was the work of one of those equivocal moral monsters of which Joe Smith is by no means the first example, in which it is difficult to say whether the fanatic or the impostor predominates. Probably the one character merged imperceptibly into the other. But, in cleverer hands than those of the founder of Mormonism, the whole thing soon developed into a shape akin to Owen's New Harmony, or Fourier's Moral Phalansterium. It retained the book of Nephi, and the Mormonite revelation, because they had already been useful as the basis of an organization, and because the language of the Old Testament Scriptures, which Joe Smith contrived to ape, was convenient and familiar vehicle of addressing the ignorant—language with which alone those whom they addressed had any, however unintelligent, acquaintance. Besides, in these days, no other than a sectarian form is likely to bring together masses of men. In one shape or other, it seems to be by some law, that the waste places of the earth are to be colonized at the instigation of a fanatical impulse, which may be either religious or social. Mormonism is this—it is a social impulse to emigration on a large scale, and it bids largely for the emigrating classes. Hence its success. Political and sectarian feelings impelled colonists to New England; the frenzy for gold peopled New Spain, and is crowding California; and before emigration was known, an upheaving of the masses often threatened the whole fabric of European society. But then, as now, society has always been forced, sooner or later, to combine against what is practically treason to its traditions, its compacts, and its necessities; and as soon as Mormonism touches the edge of anything like a State system, it comes into collision. It is not, on the whole, worth while for mankind to interfere with a Salt Lake Utopia, so long as it confines itself to its own borders; but as soon as the waters of the New Jerusalem enter into the stream of settled society, there can be no longer mutual tolerance. An anti-social confederacy is only safe in the wilderness. Let it once touch a community of law-governed men, and one of the two must perish. It is not, therefore, as a matter of religious liberty—the very narrowest view of the subject—that the "Mormon fanaticism" is to be regarded. Society has always, in self-defence, risen against all social revolutions of this sort. John of Leyden and the Anabaptists were impossible in Europe—Mormonism is an equal impossibility in the United States. Either one or the other must go; and, judging from all historical precedents, Mormonism will be put down, not as a religious system, however detestable both in theory and practice, but as an organized treason against human society.

MORMON DEFENCES.

The following very well reported proceedings from our Bristol correspondent will give a good idea of Mormon preaching in this country, when an attempt is made to connect Mormonism with the Christian scriptures. They are the assertions and statements that are always advanced, and will therefore serve as a fair specimen of the reasoning by which their disciples have hitherto been convinced, and fresh converts to Mormonism secured. Our clergy and ministers may take a hint from this, and meet it as opportunity serves.

PROCEEDINGS AT THE MORMON CHAPEL, MILK STREET, BRISTOL.

Sunday evening, August 16th, 1857.

Accompanied by a friend, Mr. C. N. Stockfisch, whom I took with me for the purpose of verifying any account that I might give of their proceedings, I attended the Mormon Chapel at the time and place named above. We found between 80 and 90 persons present, of whom about 45 or 50, by their joining in the singing, appeared to be Mormons. After singing a hymn, one of the elders engaged in prayer. He prayed for the whole church of Latter-day Saints, beginning with Jesus Christ, Brigham Young, the twelve Apostles, the seventies, the priests, the elders, and the people downwards. After prayer, another hymn was sung. An address by one of the elders followed. He spoke of the disrepute the Church of Latter-day Saints was in. He said that a prophet, from the nature of his mission, and his not agreeing with the present state of things, was always looked upon as most abominable. He quoted the words of Jesus concerning the signs of the latter days, and said that as in Noah's time, when he predicted the destruction of the world by a flood, he was not believed—so now, the prophet of the Lord, Joseph Smith, was not believed in his mission. He went on to urge, that as few were then saved, so now, few only—and that few, the church of the Latter-day Saints, will be saved. The state of the world is now the same as in the antediluvian age. As it was then necessary that there should be a revelation by a prophet, so was it now, and the Lord had, therefore, raised up his prophet, Joseph Smith. If there was no prophet, there would be no revelation; and without a revelation there would be no knowledge of God.

A revelation had now been given, and he, the speaker, testified to its truth, and that God had now set up his gospel, and that it was not going to be thrown down. He concluded by exhorting the Saints to do all the words of the prophet and elders, to thereby save mankind; the parties who rejected them would be damned. He impressed upon them the necessity of being baptized, and paying tithes. He exhorted all present, of whatever denomination, now to come out of it, as it was written, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." He was followed by a younger man, an American, who, on rising, said he could bear testimony to the truth of what had been said by the first speaker. He announced himself as having come 8000 miles by revelation, to preach the gospel to England. He said, as in ancient times, as in the days of Christ, so now in these latter days, men were not chosen by God to preach because they were doctors of divinity, masters or bachelors of arts, but because the Holy Ghost had

been given applied the only were po of hands being ju when the Pentecostal preache He said those w have no

As a contend creature signs for Christ p which t it, till t spoken servant was the —it wa revealed Smith. Prophet doing as Pentecost they bel knew said of —anoth him." T mended the room the serv anti-Mo ridicule. Saints l other se church and im different Israel p sermon a necess been no was estab Hell co of hearin itself d gospel w contain the sayi and as n you to ordaine Smith, t his com perishin been gi false pr would b on cart had bee

been given to them. He quoted Galatians, i., 8, and applied it to their own church, saying that theirs was the only true gospel. He contended that the elders were possessed with the Holy Ghost by the laying on of hands. He characterized the opposition to them as being just the same as the opposition to the Disciples, when the Holy Ghost fell upon them on the day of Pentecost. "Let us examine," he said, "if the gospel is preached now as it was in the days of the Apostles?" He said the people now were in the same condition as those who said to the Apostle after his preaching, "We have not so much as heard if there be any Holy Ghost."

As a proof that the Mormon church was true, he contended that they alone preached the gospel to every creature in the manner of the Apostles—that is, with signs following. (Mark xvi., 20.) The Apostles of Christ preached the gospel according to the commands which they had received. When they died, the gospel was then taken away, and the world remained without it, till the Angel, flying through the midst of Heaven, spoken of in Revelations xiv., 6, had revealed it to the servant of God, even Joseph Smith his prophet. This was the restoration of the Gospel to the human family—it was taken away at the death of the Apostles, and revealed again according to the word of God, to Joseph Smith. He said, "If this is not true, summon the Old Prophet John for writing it." There was a necessity of doing as well as believing. The 3000, on the day of Pentecost, were not saved unless they had acted as they believed. Here the speaker betrayed his partial knowledge of Scripture by saying, *one* of the Apostles said of faith, "By it the elders obtained a good report" —*another*, "Without faith it is impossible to please him." The "Book of Doctrines and Covenants" he commended to them, and said that it was then on sale in the room, if any one chose to purchase it at the close of the service. Mormonites believed the Bible, although anti-Mormons said they did not. Taking up a tone of ridicule, he then said that the church of the Latter-day Saints had one faith and one baptism; but had any other sect only one? "Why, in America, there is one church with three baptisms, viz., sprinkling, pouring, and immersion; and in Bristol there were seven different kinds of baptism. But do any of the elders of Israel preach more than one? I tell you nay—as a sermon from the Lord they do not." He said there was a necessity for a revelation; that such revelation had been now made in these latter days, and that the church was established on a rock, against which the gates of Hell could not prevail. There was also the necessity of hearing the revelation from the elders, as the Bible itself did not contain all the gospel; because if the gospel was all written, even the world itself would not contain the books of it. (John xxi., 25.) He placed the sayings of the elders upon an equal footing with, and as much to be believed, as the Bible. He said, "Are you to believe me? Yes, you are—because I was ordained by an apostle, and he was ordained by Joseph Smith, the prophet of Jesus Christ." Thus proving that his commission was apostolic. He said the people were perishing for want of a vision, and now a vision had been given to the world. They were accused of being false prophets—but if they were, by their fruits they would be known. Christ's kingdom was now established on earth, never more to be overthrown. The world had been misled by deluders, and now the Mormons

were the only teachers not deluders. Their church was growing still, even under persecution—it is the little stone hewn out, which afterwards filled the whole earth. If they were driven from Utah, they would find some better place, so it would turn out all the better for them. In the course of his address, when quoting scripture, he said he cared not to give the passages verbatim—all he cared for was the spirit of them.

After his address was over, they sang the Doxology, and made a collection. On leaving the room, I asked his name who had last spoken. I was told it was Pastor Essling, President of the Conference.

S. S., Bristol.

August 18, 1857.

ANOTHER ESCAPE FROM UTAH.

"About four years ago, Joseph Routledge, a miner at Shincliffe Colliery, near Durham, left England for the Salt Lake. After a lengthened stay amongst the Mormons, he has made his escape with his wife and family. The following letter to his parents will probably be interesting to some of our readers:—Alton Coal Branch, State of Illinois, July 11, 1857.—Dear Father and Mother,—I write to inform you that I and my family got here safe. We arrived on the 6th to brother John's from Salt Lake Valley, and our hearts were made to rejoice to see the faces of our kindred. They heard we were coming, but they did not expect us so soon. We were three months from the time of leaving. You will have received a letter that I wrote from Fort Larimie, that I was half-way on my journey. We have not been molested since we left Salt Lake Valley. They robbed me of 170 dollars, one yoke of cattle, and a cow, and fifty dollars' worth of clothing, and all we got here is what we stand up in; but thank God we are here, and in a country where we can get more. . . . I have had enough of Mormonism. It is not very pleasant to be forced to serve their God whether you will or not, or if you won't, to have your throat cut, which was the threat used towards us because we would not stay to become serfs to Brigham. There has 15,000 troops gone up to Utah to give people their freedom. You see they got us out there under the cloak of religion; but I was not there long before I found that it was nothing more than a political scheme to gain power, and a usurpation. I have had to humble myself to the lowest degree to get along. They all send their respects to you.—Your son and daughter, Joseph and Alice Routledge."

ANOTHER MIRACLE!

A GENUINE CASE OF HEALING.

A MORMON elder, in the neighbourhood of Rugby, lately received a severe sprain of the elbow. He thought this an admirable opportunity for the exercise of his "gift of healing." *He fomented the sprained part for three hours, and then anointed it with oil "in the name of the Lord."* Would you believe it?—he was actually able to go to work again next day! Prodigious!!! As our respected correspondent observes, that was not "faith without works," at any rate! .

MIRACLES AS AN EVIDENCE OF A
DIVINE REVELATION.

SUMMARY OF DR. BRINDLEY'S LECTURE, MONDAY
EVENING, SEPTEMBER 14.

IN entering upon the present course of Lectures, the question that first presented itself to us was this: Is the Bible the inspired word of God? The men who gave to the world those writings declared that they were God's messengers, and that at His dictation those writings were produced. Such extraordinary claims to authority required equally extraordinary evidence in support of those claims.

To deal with the Christian Scriptures at present, and with the Author of the Christian religion: we find that the latter appealed to His miraculous powers in evidence of His own Divine character. If the facts recorded be true, if Jesus Christ did really perform the acts described in the New Testament Scriptures, then, in proving the truth of the facts, you prove the truth and reality of the miracles. If he did really have power over the elements, which could not possibly enter into collusion with him for the purpose of fraud, then the exercise of such power was itself a miracle. If Jesus Christ did by merely so willing it, convert great quantities of water into wine; and if he caused a small quantity of food to go on increasing as it was broken and distributed by the hand, so that what was sufficient only for a few fed thousands, and left of the very fragments infinitely more than the whole quantity originally supplied—then the fact of His having so done is itself undoubted evidence of miraculous power.

Hume, the well-known philosopher, felt this so strongly that he determined on a very bold course indeed, and declared that inasmuch as all miracles would be contrary to experience, it was quite impossible for any amount of evidence to prove a miracle. Strangely enough, he supplied an illustration that defeated his own argument. The king of Siam living always under a burning sun, rejected it as impossible when told that in other countries the water became solid, and formed mountains and plains on which men could walk and build houses. According to Hume it was impossible for the king of Siam to believe this, because it was *contrary to experience*. But the king had had no experience by which to judge. It was not *conformable* with his experience, living as he did in a constant temperature of from 80 to 100 degrees. But it was affirmed of the water that it became solid under a temperature below zero, a condition he had never experienced at all, and could not therefore give an opinion upon it. For him to be able to judge he must have experienced the *two* conditions. So with us, if we say such miracles as described above are contrary to experience, we affirm what is not true, *we* have had no experience in the matter.

Leslie, in his "Short and Easy Method with the Deists," has laid down certain *criteria* or tests by

which genuine miracles may always be distinguished from spurious imitations and fraudulent pretences. His rules are as follows:—

1st.—That the thing done which constitutes the miracle be of such a nature that men's outward senses, their eyes and ears may be judges of it. That it may be a something about the reality of which they could not be deceived.

2.—That it be done openly in the face of the world. That great numbers may be witnesses to the thing done, so as to prevent the possibility of collusion, or agreement to deceive.

3.—That not only public monuments be erected to keep in memory such an extraordinary and miraculous occurrence, but that some outward ceremonial be instituted; some outward actions to be performed in which all may take a part, and their posterity after them.

4.—That such monuments be erected, such actions and ceremonial be instituted and commence from the very time that the miraculous act was performed.

The two first of these rules are a sufficient protection against imposture for the people living at the time the miracle is said to be performed. It is quite impossible to palm upon them a sham if those two rules are adhered to, namely, that it be a thing open to their outward senses, and that vast numbers are witnesses with them of the same thing. If you tasted and knew that you were drinking only water, no one could cheat you into the belief that it was wine, the evidence of your senses would be against such a belief. So in like manner if you doubted the evidence of your own senses from the strangeness of the circumstance, yet if you found that vast numbers of others who were with you affirmed the same thing, and that *all* saw, and smelt, and tasted that it was really wine, you could no longer doubt the fact.

The two last rules equally serve to protect others from imposture, those who may live in after years. For if I am called upon to accept a religion and its writings that I had not before heard of; and if on looking into those writings I find it stated that certain institutions were appointed to be kept up for ever from the time that religion was founded upon miraculous evidence—I should at once say, this is an imposture, for no such practices are in use amongst us, neither have they ever been. We have now two sacraments, Baptism, and the Lord's Supper, appointed and kept up from the time of the establishing of the Christian religion, as perpetual memorials of the miraculous signs by which its authors proved their Divine commission and authority.

It is impossible there could have been any such institutions before they were invented, and equally impossible to induce people to adopt them as an invention. We are driven of necessity beyond the idea of a mere invention to a reasonable foundation, in consequence of the miraculous evidences afforded of their Divine communication to men.

THE EXISTENCE OF GOD IN THE WORKS
OF CREATION.LECTURE BY DR. BRINDLEY—THE FIRST OF A
SERIES, THURSDAY, SEPT. 17.

"Secularism regards the existence of God as needless to be proved." "As an atheist he rose to affirm atheism as a necessity in the present state of existence."—*Holyoke's Reasoner*, August 5, 1857.

THE principal objection to a belief in God urged by modern atheists, who have assumed the name of Secularists, is that there is not sufficient evidence to warrant such a belief. It was proposed in these lectures to examine the evidence which the works of creation afforded in attestation of the powers and attributes of their Creator.

In a former lecture he had endeavoured to demonstrate that matter could not be either essentially eternal and intelligent, or essentially eternal and unintelligent, because it is not uniformly either the one or the other. If that could be maintained, were they not of necessity compelled to acknowledge there must exist some supreme intelligent power that could give to matter or withhold from matter intelligence at his will? But the subject of that evening led them to a consideration of inanimate nature, and that portion in particular under the regulation of astronomical laws.

He would first endeavour to simplify to them, with the help of the diagram, Newton's law of gravitation. Newton showed that any body under the influence of some other body or central force, which influence decreased as the square of the distance increased, must move in one of the three curves or conic sections, named the *ellipse*, the *parabola*, and the *hyperbola*. Where they made periodical revolutions around the central force they then move in an ellipse. Bodies moving in the parabolic or hyperbolic curves having once moved around a central mass would shoot away into space and not return again to the same point. The planets constituting our system moved in elliptic orbits.

Now, according to the law of gravitation, these bodies could either or all of them have moved in any one of the three curves named above. There was no physical necessity why *either* of them should have moved in an ellipse at all—much less is there anything in the known laws of gravitation to cause them *all* to move in the same kind of curve or orbit. Further—all moving in an elliptic orbit, yet might they have infinitely varied that ellipse from the nearest approach to a circle to the most elongated condition. So, also, there was no law to regulate the distances at which they should move from each other or from the sun, their central mass. They might have intruded upon each other and all contended for the same space, or have shot away from each other in any conceivable mode of irregularity. In like manner might they have moved in any plane, or in any different planes, or angles with the ecliptic.

We see, however, that it *so happened*, according to secularist reasoning, that all chose the ellipse, that all chose the same eccentricity of ellipse, that all chose to place themselves at regular receding distances from each other, that all chose to move in the same plane or angular direction!

Chance in such a case is utterly out of the question. *Choice* alone affords an explanation of the phenomenon. Choice either in the planets themselves, which then become intelligent beings, or choice in some overruling intelligence that ordered their harmonious courses, not only so as to secure regularity and security to them, but so also as to place them in harmony with all the other systems of the universe. Let the Secularist meet this fairly, and, if he can, account for all this beauteous order without the interposition of a divine architect.

The wonderful philosophical prescience and scientific accuracy of Newton could not be fully established in his day, or by an application of his law of gravitation to the planetary bodies of our system only. The same law applied to comets, however, moving as they do in such a variety of such eccentric orbits, afforded full scope to test the correctness of Newton's principles. There were millions of comets wandering through space, though only a few hundreds of them were known to us. The idea of one of those bodies "*striking*" the earth was simply ridiculous. All that had been examined were proved to have so little mass or solidity, that the smallest star could be seen through it when the cometary body was passing between the star and our earth. They often exhibited an immense *bulk*, but very little *mass*. They had a mass because they were subject to the law of gravitation; and as the attraction between bodies was reciprocal, each was affected by the other relatively in proportion to the mass. It was further proved that the mass of any known comet was exceedingly small, from the fact that while the very smallest stars sensibly disturbed them as they came within their influence, yet the stars in turn were so little acted upon by the comet that the disturbance was quite inappreciable.

It was also ascertained that not one of the comets intersected either the earth's orbit, or the orbit of any other planet of our system. Striking the earth, therefore, was out of the question. If the comet, when it approached nearest to the earth's orbit, should happen to arrive there at the same time as the earth, the chances against which were as 281,000,000 to 1—but should it so happen, the probability is we should pass through its vapour unconscious of the fact, from the ascertained extreme tenuity of the vapour of which the great bulk of the comet is composed. That no comet should have been permitted to *choose* a path or orbit that intersects that of the earth is another evidence of the power and wisdom of God as the Creator and supreme director of the heavens and earth.

September 26.

THE FALL OF MAN.

"I heard Thy voice in the garden, and I was afraid."
—Gen. iii. 10.

SUMMARY OF DR. BRINDLEY'S SCRIPTURE READING, SUNDAY EVENING, SEPT. 20.

It were impossible to describe or even fully to conceive the exquisite sensations of man when first he awoke to life and being, and gazed upon the unclouded sky above him, and felt the cheering influences of the light and heat of the glorious sun. The fresh earth was teeming with life. The majestic lion, the noble horse, the faithful dog, the whole animal creation, lived and moved before him in their native strength and grace, with none to make them afraid. From the stately tree to the beauteous plant and lovely flower, all vegetation glowed with richest hues. The very air was redolent with perfume, and filled with the melody of birds. Man, with his lovely partner by his side, as he gazed upon these glories of a new creation, and felt that all were to minister to his comfort and enjoyment, that he was the lord of the creation, in favour and friendship with God the Creator, who had blessed him with intelligence, by which he might subdue the earth, and live in communion with himself—man's whole soul must have been ravished with delight and gratitude. One only denial was imposed upon man, as a sign of the covenant between him and his God, as a continual mark of his grateful obedience to so loving a benefactor, and in acknowledgment of his continual dependence upon that Being. "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Here, then, were mercifully urged upon man two motives to obedience—the love of God's goodness, the dread of God's wrath.

Can it be that man will cast aside these motives, and with basest ingratitude and fearful temerity dare to disobey God? It was even so. And yet was there implanted in man a guiding principle—"a lamp of the Lord lighting the inward parts"—a conscience by which he might himself distinguish between right and wrong. Until man's fall from his noble estate, there was a godlike majesty of bearing, a nobility of nature, which caused man to look boldly up, and tread with a firm step the ground beneath him. But in an evil hour that same principle which still so extensively prevails in man, of discontentment with what he has, and a longing after that which he has not, man ate of the tree of which it was commanded him that he should not eat. Up to that time man knew only good, and experienced only happiness and joy. But now he had become a timid drivelling creature, conscious of wrong: aware of the *evil* he had committed, he waits not for the accusations of an offended God, but self-condemned flies from before him, and shrinks away in alarm from the presence of one at

whose hands he had received such boundless good. "I heard thy voice in the garden, and I was afraid."

Well might man feel *afraid*—afraid that God's wrath would immediately descend upon him, and His righteous indignation instantly overtake him. Great indeed is the mystery of godliness—of that amazing love which then and ever bears with man. The wretched excuses by which man and woman each in turn attempt to shift the blame from off their own shoulders, serve to give us some idea of their now prostrate and debased condition.

But God's love transcends man's comprehension. Already had God in His eternal counsels provided for man a way to escape. "The seed of the woman was to bruise the serpent's head." "Since by man came death, by man came also the resurrection of the dead." The God-man, Christ Jesus, bore our sins upon the cross, and took upon him man's transgressions that by his stripes we might be healed. There was opened up to man a new and living way; that by earnest, heartfelt repentance, a genuine godly sorrow for sins past, and an earnest purpose, by God's help, to put away sin for the future, and with humble but undoubting reliance on the sufficiency of Christ's atonement by faith in His blood, we might yet again be renewed unto holiness, become heirs of God, and joint heirs with Christ.

Firmly rooted and grounded in this faith, and having the witness in ourselves of God's holy spirit, man can yet look upwards to God, and triumphantly exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Here is the great lesson to be learnt by the Fall—that every man is born into the world partaking of Adam's transgression. That a repentance which leads to a godly life, and faith in the crucified Redeemer, whose blood can alone cleanse us from sin, are the only means of escape, and can alone reconcile us to an offended God. But having this reconciliation, then may man again be brought back to more than his original perfect condition—may enter again the garden of an eternal Eden or heavenly Paradise, where he may tread the courts of his God and his Saviour, and become one with them in infinite glory, world without end.

Here is the hope set before us. Here is the crown for which we have to contend, by struggling against sin, and living to God. And a fierce and arduous contest it was. Nothing but the constant help of God, to be sought and obtained only by constant, daily and hourly prayer, can keep man back from sin.

Let each one examine himself closely and honestly, and see whether, if called upon that night to yield himself up to death and the grave, he could confidently exclaim, "Thanks be to God, which giveth me the victory, through our Lord Jesus Christ."

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MORMON IMPUDENCE.

Some seven weeks ago, two women called at our house and left a Mormonish tract. They have since called regularly every Thursday afternoon (while I am at business in the City) for the tract, which we have mislaid, and they demand in lieu thereof twopence. Upon principle we refuse to comply with this demand; of course, the amount of itself would be no object. Once, when they called, my wife spoke to them in the parlour, but they so insulted her that she was obliged to leave them abruptly. The next week, knowing they were at the door, the servant was ordered not to open it. They then rang the bell (there being no knocker) thirteen times, the last time they pulled both the "servants" and "visitors" bells violently. They called again last Thursday, and threaten to repeat their visits for the next twelvemonths unless they have given them the tract or twopence.

What course should I now take? I am inclined to let the police interfere.—I am, &c., D. R.

PUT THEM UNDER THE PUMP—or take them before the magistrates, under the Vagrant Act.—
ED. *Antidote.*

THE MORMONS AT HOME AND FROM HOME.

AT HOME—OR HOW THEY ARE, AND WHAT THEY ARE DOING AT UTAH.

We last week noticed how the Mormons did, and what they said, when from home. We saw them in their "fust-rule" condition, at their London Conference—we now have the portraiture of what they really are when at home, in their own Sodom of Utah.

The Mormon movement appears to have somehow or other reached a crisis in their own state, the condensation of so much debauchery and nonsense within the compass of actual observation of the action and tendencies of Mormonism in practice, having been too revolting to common sense and plain honesty to be longer endured.

A letter from San Francisco of the 19th ult. says:—We have accounts from Salt Lake City to the beginning of last month, brought by a party of twenty-six persons who escaped from the Mormons, after enduring much persecution. These persons had resided for some time with the Mormons, but did not become inoculated with their doctrines, and decided not to reside permanently with them. Some of them are married and have families. They say one-half of the population of Salt Lake will leave if the United States' Government sends a military force sufficient to protect them from the punishments inflicted upon apostates. This party brings the usual accounts of all sorts of atrocious practices, a few of which I cull:—"Open and avowed murder of all who have and are becoming obnoxious is advocated in public assemblages." "The 'Destroying Angels' are busily engaged at their hellish works, murdering and robbing those who are apostates." It appears that notwithstanding all the stringent means adopted to keep their body united, the numbers of the "Saints" are continually thinning by desertion; and no wonder, for here is a sufficient cause:—The account says, "That which produces the most ill feeling is Brigham (the Mormon king) 'sealing' young girls to old men," frequently in violation of the laws of consanguinity. "Several heads of families have been 'put out of the way,' as they call it, on suspicion of their being apostates, by which means the families are prevented from leaving, and several who heretofore have been in the confidence of the high priests are known to have been murdered in attempting to leave." "Seven ladies, with their families, whose husbands had made their escape, begged to be taken away" by the party proceeding to California, "as they expected daily some of their

number would be dragged to the harem of some of the 'anointed.'" "Brigham Young has preached open rebellion against the United States." One of his latest edicts is a "new law by which he governs disobedient wives by degrading and making menials of them, depriving them of the right to marry or have a 'protector.'" It is called "the earthly hell," and a very appropriate title, no doubt.

Here are warnings enough, one would think, to prevent deluded women from throwing themselves into the fangs of these lecherous, incestuous murderers.

One blushes to hear that many of these wretched victims are English and most Welsh. There is a powerful sprinkling of native Americans also. But wherever they come from it is quite clear that their fate is the most cruel and degrading that coarse-minded and vulgar men can assign them, for the Mormons at home and in private do not even cloak their bestiality with the mantle of religion. I see it stated that "Young in secret council sits with a crown upon his head, as representing God's vice-regent upon earth." This fellow is a vulgar ruffian, who cannot speak decent English.

From New York another writer sends the following information:—

Brigham Young, we are told, meditates resistance to the federal authorities. Brigham is, in his way, an autocrat on a grand scale. Not only are the lives and fortunes of his subjects in his hands, not only does he claim the right to "unseal" their wives and "seal" them to himself (and exercise the right which he claims), but he also claims and exercises the right of thinking for them on all subjects. The constitution of the United States guarantees the republican form of government to all the States composing the Federation. The Dred Scott decision having removed from Congress the power of regulating the domestic concerns of the territories, the right can only be exercised now under this provision; and whatever may be thought of republics in Europe, on this side of the Atlantic a State with an infallible, irresponsible, theocratic head is not a republic according to the popular notion. Public opinion will, therefore, support President Buchanan in whatever measures he determines to adopt. The season is now so far advanced, and has been so cold, with such prospect of early frosts and snows, that I doubt whether it will be deemed advisable to press on for Utah before next year. This to be regretted, as the blow could probably be better struck this year than next year.

So much for Brigham Young; but what will our readers say to the information that the notorious Orson Pratt, the "Deacon Pratt" of "The Revelations of Mormonism," is actually in London, and has the hardihood to appear as the leading performer at a public meeting?

DEATH-BED OF A BIRMINGHAM MORMON.

About twelve months since, when distributing tracts at the General Hospital, I offered one to a sick man in the eleventh ward, who appeared very ill, when he told me he was a Latter-Day Saint. I replied that Latter-Day Saints had souls to be saved as well as other men, and tried to get into conversation with him, which, however, he declined. On the next Lord's Day I was again at his bedside, and on inquiring how he was, received a very civil answer as to the state of his bodily health, but when trying to know more as to the state of his mind, he again replied that he was a Latter-Day Saint. I told him that a saint simply meant a holy man, and that, generally speaking, a holy man was a happy man; but that it struck me he was far from happy (I never saw misery more clearly depicted on any one's countenance). Still he turned away, and I never got an

September 26.

opportunity of speaking to him till the last Sunday he was alive, when he again told me that he was a Latter-Day Saint and a *Saint of the Devil*; that he always had been, and still remained, a servant of Satan, and must die the same. I endeavoured to show him that there was forgiveness for the vilest, that "the blood of our Lord Jesus Christ cleanseth from all sin." But not a word would he hear. His look spoke unutterable anguish of mind. I shall never forget his appearance. And so he died.

THE MORMON CHAPEL-KEEPER, THORP STREET.

A MODEL MAN.

SIR.—Having seen a paragraph in the *Journal*, that Mr. Thomas Chapman and his wife had been in danger of their lives, I beg to state that he is not living with his wife; his wife has been separated from him three years, and is now living at A. Hewitt's, cork-cutter, Moat Lane, back of St. Martin's Church, and he is living with another woman. I write this so that you may see whether or not his evidence is to be believed.

Yours respectfully, T. L.

P.S.—He states that he is not the keeper of the chapel. I beg to state he is the keeper of the chapel. Further evidence may be had from his *real* wife, Mrs. Chapman, as address given.

TRIAL OF PRESIDING ELDER JOHN HARDY FOR HIS CHARGES AGAINST THE OTHER HEADS OF THE MORMON CHURCH.

(Continued.)

knew these men a great deal better than we did.—And I here appeal to that council, if these were not the words I used in reply. The council finally thought we could not control the matter, and adjourned *sine die*; coming to the conclusion, however, that the *Boston Church did not wish the services of G. J. Adams, Brannan, or Smith, any more!* Will that council deny this? Thus it will be seen that if I slandered these men at all, I did it before that council; and they are equally guilty with me—if truth is slander; but now, 'how changed the scene' with the members of that council; and although Elder Phelps was aware of these things, and was warmly in favour of sending to Nauvoo, yet there is no one in the church that I have received such abuse and vituperation as from him, because he says he now has got his eyes open! If his eyes are now open the Lord pity a blind man. I have been thus particular in regard to my first broaching the subject, because my motives for so doing have been most unrighteously misrepresented by Adams and Smith, and many of the members—and I wish my friends would give particular attention to the foregoing, and then decide whether it was my wish to spread the matter to the four winds, regardless of the consequences—or rather my course indicated a desire on my part to keep the matter as close as possible, and yet do my duty as a presiding elder. As I stated to Wallace and my council, I could not in conscience continue to fill my office as a watchman on the walls of Zion, and not blow the trumpet when I saw danger and iniquity in the midst—and for that reason, and for no other, did I resign my office, God being my judge; and what other motive under heaven can any sane man impute to

me for resigning the presidency of a branch of about two hundred members, all supporting and upholding me to the last? God help you to examine these things. So much for my standing in the church and my motive in making these things known.

"Elder G. J. Adams was charged with teaching the polygamy system some time last spring, and tried (although not present) before a conference held in Franklin Hall in this city; P. P. Pratt, one of the twelve, presiding, and there was evidence brought to that amount that Elder Adams was *DISFELLOWSHIPPED* for teaching POLYGAMY! And who were the witnesses against Adams on this occasion?—myself, Wallace, Phelps, Macalister. Elder Dam not being present, Wallace and Phelps stated to the conference that he (Dam) could tell more concerning Adams than all of them! And now these same men can vote to excommunicate me for even mentioning these things in confidence, and would fain make you believe that Adams and Smith are dear innocent men.—Oh, consistency! At another conference held in the same place, an Elder of this branch *confessed* that he had committed *adultery* with a sister, and she was cut off on his testimony, and as an *excuse*, that Elder testified that Elder G. J. ADAMS was present on the occasion, and *taught them to do it*, and told him it was *all right*, and he obeyed, believing it (as he said) to be a *righteous doctrine*. And who composed that council, pray, and voted to excommunicate that woman for doing what Adams taught her? Why, forsooth, these very men that now *pretend to believe* Adams to be an innocent and virtuous man, and voted me out of the church for charging them with these things. Their names are Dam, Wallace, Phelps, Macalister, &c. 'Oh, judgment, thou art fled to brutish beast,' and men have lost their reason. Dare any of these men deny these things?

(To be continued.)

BIBLE DEFENCE ASSOCIATION.—A tea party in connection with this association will be held in the Corn Exchange, on the fair Friday afternoon, September 25th; R. W. Winfield, Esq., has kindly undertaken to preside. The Rev. D. N. Walton, M.A., Incumbent of St. Silas's; Rev. P. Brown, M.A.; Rev. C. H. Coleman, M.A.; Rev. J. B. Collison, M.A., Vicar of Coventry; Rev. S. Cragg, M.A., Incumbent of St. Thomas's, Coventry; Rev. J. Davies, M.A., Incumbent of St. Edmund's, Dudley; Rev. J. B. Gabriel, M.A., Rector of All Saints; Rev. C. B. Suepp, S.C.L.; Julius Partidge, Esq.; and Lieutenant Hopkins. Several other clergymen, ministers, and laymen will be present, and address the meeting. A selection of appropriate music will be performed during the evening. Tickets, 1s. each; children under twelve years of age half-price. Admission after tea, 3d. Tea on the table at half-past five o'clock. Tickets may be had of Mr. Benson, Bull Street.

Sunday evening next Dr. Brindley's first Sunday reading from the New Testament Scriptures: "Art Thou He that should come, or do we look for another?"—Matt. xi., 3. To commence at half-past six; admission free.

Monday evening next, Sept. 28th, Dr. Brindley's last lecture on miracles: "Christ's power over life and death."

On Thursday, Oct. 1st, Dr. Brindley's third lecture on the existence of God in the works of creation: "Botanical Structures." The lectures to commence at eight o'clock; admission 2d. and 3d. each.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham, for JOHN BRIDLEY, of Knightscott House, Leamington, Proprietor, Saturday, September 26, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 15.

SATURDAY, OCTOBER 3, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol.

BIBLE DEFENCE ASSOCIATION, Corn Exchange, Birmingham. Entrance in Cur's Lane, opposite the Chapel. On Sunday evening next, October 4, Dr. Brindley's second reading from the Old Testament Scriptures. Subject: Abraham's Trial—"Take now thy Son."—Gen. xxii., 2. Admission Free. To commence at half-past 6.

On Monday evening next, Dr. Brindley will deliver the fourth of a course of twelve Lectures on the Evidences in support of Divine Truth. Section 2—Prophecies, "Concerning Ancient Countries."

On Thursday evening next, Dr. Brindley will deliver the fourth of a course of twelve Lectures, on the Existence of God in the Works of Creation. Section 2—The Animal Kingdom—"The Bones and Muscles." To commence at 8 o'clock. Admission, 2d. and 3d. each.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

The Antidote to Mormonism and Infidel Error.

SATURDAY, OCTOBER 3, 1857.

A STEP has at length been taken calculated to give strength and permanence to Dr. Brindley's movements, and to afford a lasting counteraction to all forms of infidel error. We have long had many valuable societies for the circulation of the Holy Scriptures, and for the spread of Christianity; but up to this time there has been no organised association expressly for the *defence* of God's Word. Dr. Brindley has at length succeeded in forming a BIBLE DEFENCE ASSOCIATION, whose inaugural meeting was held on Friday evening last, at the Corn Exchange, Birmingham, under the most encouraging circumstances, some particulars of which will be found below.

From the time of the first establishment of Christianity down to this time there probably has never been a period when one or other form of infidelity has not prevailed. This opposition to God's Word might well be anticipated. For those whose corrupt lives or vain philosophy cause them to reject the

pure and simple truths of the Gospel, which require a holy life and humble walk with God, are sure to set up a denial of the truth and inspiration of that Word which condemns them. Either they must accept the Bible as God's Word, and order their lives and conduct according to its divine precepts, or else will they in casting it from them naturally enough seek occasion against it and affect to disbelieve it.

In our own day we have been beset with open and avowed, as well as concealed, infidelity.

Socialism, having merged into Secularism, puts on an unblushing front, and dares to deny the existence of God, and the truth of revelation. Mormonism, with equal antagonism, but less honesty, seeks to destroy the Bible by blasphemous corruptions, and wretched admixtures of filthy and debasing precepts and examples. Its impudent forgery, the Book of Mormon, is without a parallel. Its wholesale interpolations from the Scriptures, and miserable imitation of their style and character, has given it a currency amongst the ignorant and half-informed that it never would have obtained had it confined itself altogether to a new recital. Disbelieving in God and in His Christ as their divine natures are revealed to us in their own most Holy Word, Mormonism yet goes forth, Bible in hand, picking out passages that are figurative, and making them literal; or seizing on those that are literal and giving to them a figurative meaning to suit their own purposes.

The people need to be made better acquainted with the various forms of evidence by which the integrity of the Bible as an inspired book is confirmed; and they also need to be supplied from time to time with answers to the quibbling objections of infidels, that their own confidence in the Bible may remain unshaken. A Bible Defence Association may unhappily find plenty of employment with the tongue and with the pen. It is earnestly hoped that that association, inaugurated on Friday last, may receive into fellowship with it many tributary streams from the neighbouring towns, and gradually swelling into a broad and deep river, wind its course through the towns and villages of our manufacturing districts

where more especially the bane of infidelity is found to prevail.

Donations and Annual Subscriptions on behalf of the Bible Defence Association, received at the Tea Party:—

ANNUAL SUBSCRIPTIONS.	DONATIONS.
R. W. Winfield, Esq. ... £1 1 0	R. W. Winfield, Esq. ... £1 0 0
Mr. W. Barwell ... 1 1 0	J. W. Ingram, Esq. ... 1 0 0
Rev. Philip Browne, M.A. 1 0 0	Mr. Alfred Acrelus ... 0 10 0
Rev. E. Lillingston, M.A. 0 10 0	Mr. Councillor Carter ... 0 10 0
Rev. J. B. Gabriel, M.A. 0 5 0	A Friend, per Rev. P. Browne ... 0 10 0
Mr. Councillor Carter ... 0 10 0	Mr. J. Allsop ... 0 5 0
Lieut. Hopkins, R.N. ... 0 10 0	Mr. J. Parkes ... 0 5 0
	Mr. Boraston ... 0 5 0
	Mr. Evans ... 0 5 0
	Mr. Wall ... 0 5 0
	Mr. Seal ... 0 5 0
	Mr. Wallis ... 0 2 6
	Mr. Smith ... 0 2 6
	A Friend ... 0 2 6
	Mr. Dimont ... 0 2 0
	Mr. Francis Thomas ... 0 2 0
	Mr. Marle ... 0 1 0
	A Friend ... 0 0 8
	Miss Snow ... 0 0 6
	Col. in Corn Exchange 3 7 9

BIBLE DEFENCE ASSOCIATION.

INAUGURAL ADDRESSES AND TEA PARTY.

WE make use of the very fair report of the *Daily Press* of the proceedings on the occasion named above.

On Friday last the inaugural meeting of the "Bible Defence Association" was held at the Corn Exchange, on which occasion about 500 of the members and friends partook of an excellent tea provided by Mr. Benson. The large room presented a very animated appearance, being elegantly decorated with evergreens and flowers, relieved by appropriate mottoes, banners, &c. There were also some very beautiful vases upon the tables, filled with choice flowers, which had a most pleasing effect.

Tea having been disposed of, R. W. Winfield, Esq., was called to the chair. He was supported by the Revds. J. B. Gabriel, M.A., P. Browne, M.A., C. B. Sheep, S.C.L., E. Lillingston, M.A., L. T. Chavasse, B.A., Lieutenant Hopkins, Mr. Councillor Carter, J. W. Ingram, Esq., Julius Partrige, Esq., W. Barwell, Esq., — Fourdrinier, Esq., Messrs. Thos. Simpson, Starkey, Parkes, Jennings, Atkins, &c.

The Chairman said that he was happy to be present on the occasion of what must be considered the inaugural meeting of the society, and he congratulated them upon the vast numbers that had assembled, and the lively interest which was manifested in the object they had in view. It had appeared that he had held himself back from them, and that he had not interested himself at all in the work which Dr. Brindley, with their assistance, was endeavouring to carry on. Such was not the case—for though he had been prevented from attending any of the meetings which that gentleman had held, he had been with them in heart. (Hear.) Dr. Brindley had entered heart and soul into the work of combating the monstrous errors of Mormonism, and brought to bear upon the subject a zeal, fidelity, learning, and eloquence well worthy of such a cause, and well calculated to hold up those blasphemies to the world in their true colours, and thereby convince the community of the errors of the detestable system. (Hear.) He (the Chairman) had not formerly thought much of the Mormons, because he had hoped that they would not be enabled to do much mischief. Since, however, Dr. Brindley had so exposed their iniquitous

practices, he could not help feeling that it was the duty of every true lover of the Bible to assist in putting down what was so diametrically opposed to its teachings. (Hear.) He gladly became a member of the society, although his many engagements would not permit him to be an active member of committee.

Dr. Brindley said that it was proposed to spend the evening by alternating music and speeches, he therefore called upon the choir to sing "All hail the power of Jesu's name," and requested the audience to join them.

After the hymn,

The Chairman read apologies from several clergymen for non-attendance. The Rev. J. Allport, the Rev. G. S. Bull, and the Rev. F. Morse all expressed sympathy with the object of the society, but regretted that other engagements prevented their attending the meeting. The chairman congratulated the meeting that they had the sympathy of the clergy of the town—for when they had the clergy and ministers of religion with them, they were secure. (Hear.)

The glee "Blow, gentle gales," was sung by some of the members, and at its conclusion the audience warmly applauded.

The Rev. J. B. Gabriel next addressed the meeting, and spoke in high terms of the fearlessness with which Dr. Brindley had ever been the opponent of error. He had years ago done good battle against the Socialists, whom he had driven to their hiding-places, and he was once more among them to combat the errors of Mormonism. He would not detain them long, but he might mention that out of the 700 missionaries proposed to be sent over from Utah by the Mormons, 31 had already arrived, so that it was necessary for them to use every exertion to prevent these emissaries of false teachers gaining ground amongst them. Another circumstance, he said, showed too that Mormonism was not wanting in vitality, for he observed by the papers, that a whole fount of type of the letters of a new language just invented by the Mormons had been cast at St. Louis and sent out to the Salt Lake. So that in future they were to publish their "revelations" in their own "unknown tongue."

Dr. Brindley was then called upon to address the meeting. He was greeted with enthusiastic cheering. He gave a concise account of the rise and progress of Mormonism in America, and its propagation in this country. He also gave a summary of the horrors perpetrated and sanctioned by the heads of the sect at their own settlement in America. These facts called forth the execrations of the meeting, many present not being previously aware of the extent of the wickedness of this fiendish system. It was an organised attack upon the religion, virtue, and liberty of the people. Their rule at Utah was despotic in the extreme. The least objection to the teachings or practices there set forth, and a man was immediately marked to be shot, or to be "shaved two inches below the ears." It was an infinitely-worse and more degrading system than Socialism or any other form of infidel error with which he had become acquainted. Dr. Brindley alluded to the attack made upon him by the *Journal*, and their shameless fabrication of the "Sunday riot," every word of which they knew to be untrue. He also noticed the infamous attempts making to injure him, not merely in his character, but also in his social position. He was not to be daunted by these cowardly attacks—these stabs

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in the dark; neither did he intend to be kicked to death by caterpillars or spiders. The speaker concluded with a forcible appeal to all professing Christians and philanthropists to assist the association in setting up truth, and putting down error.

Lieut. Hopkins, and Julius Partrige, Esq., spoke warmly in favour of the present movement, and of Dr. Brindley's exertions; and deprecated the cowardly attack now made upon him for malicious injury.

The Rev. P. Browne, in a lengthened and eloquent address on the value of the Bible, and the duty of defending it against all error, eulogised the bold, faithful, and effective labours of Dr. Brindley, not only now, but in former years, on behalf of Christian truth. He said that when he was but a youth, seventeen or eighteen years ago, he heard Dr. Brindley deliver a lecture in St. Andrew's Hall, Norwich, on the Existence of God, that made such an impression on his mind that it would remain with him to the latest hour of his existence. He had his most sincere and hearty support and best thanks for his noble services to religion.

The music was most agreeable, and all passed off well. The excellent arrangements made by Mr. Benson for the comfort of those assembled was a theme of admiration with all. Dr. Brindley thanked the working people and working committee for their excellent support, Mr. Benson for his gratuitous help that evening to him his old schoolmaster, Mr. Ludlow for the gratuitous use of the instrument, and all who had assisted in the musical arrangements of the evening.

The Chairman proposed that donations and subscriptions should be at once entered upon, and be placed in the hands of the finance committee, Messrs. Jennings, Simpson, Benson, Atkins, H. Taylor, C. Brookes, F. Marle, and the secretary, Mr. Nightingale.

THE "ANTIDOTE'S" MISSION, AND WHAT IT IS DOING.

SIR.—Being anxious for the exposure of the evils of Mormonism, I have sent a few copies of the *Antidote* to a village about two miles from my residence, which I knew to be a kind of stronghold, as that was the place from which they came to Kingswinford. The reading of the *Antidote* has produced a great impression upon the minds of the people, and to use the language of one of the inhabitants of the place, "It's *on the balance*." They wish to obtain a copy of each number of the *Antidote* from the commencement, that is twelve copies; as you owe me twelve copies, if you can send the above, instead of twelve copies of the current number, you may do so, as the people are so very anxious to see them; and I am as anxious as they are, for I think from a conversation I have had with the person by whom I sent the *Antidote*, an important blow will be given to Mormonism; so I leave that matter with you. As regards Kingswinford, as soon as the *Antidote* was circulated, and the people became alive to the evils of Mormonism, the landlord of the house where the Mormons used to meet gave the tenant notice to quit, but sooner than quit the house he ceased to encourage his brethren the Mormons to come, giving a promise to the landlord to that effect, and so they have ceased to trouble us. Hoping that soon the system may be exploded and all its poor deluded subjects become real converts to the religion of Christ, and wishing you future success in your laudable efforts, I am, &c., J. C.

THE MORMONS' NOAH'S ARK. A WORKING MAN'S CRITIQUE UPON THE SAME.

SIR.—May I be allowed to make a few remarks through the medium of your valuable *Antidote* upon the description of the "Ark" given in a recent number, and headed "Very like a whale." This appears to me to be one of the most ridiculous and blasphemous lies they have invented. In the first place we are informed that "the Lord commands them to build barges after the manner of those which *ye have hitherto built*." This was no revelation of any new thing. They only continue to do works which they had before done, and which I suppose they did without any special commandment, and before they knew they should have "to pass through the water" at all. We are next told that these barges are "*exceeding light on the water, as the lightness of a fowl*;" and yet they are to go through the depths of the sea as a whale! Prodigious!! Then comes the nonsense of letting in light and air, for now behold there is no light, and another revelation is required to direct them how to supply the deficiency. But this most important arrangement fails in the accomplishment of its work, and the pretended revelation comes to just nothing at all, they remaining still in obscure darkness. Darkness indeed, for they will not come to the light lest their deeds should be reproved. Is anything too hard for the Lord? No, he commanded light to shine out of darkness, he spake and it was done, he commanded and it stood fast. He said, "Let there be light, and there was light," without appealing to man's wisdom, saying, "*What will ye that I shall do that ye may have light?*" Let them abandon these dark vessels of Mormonism, which are the habitations of cruelty, and come on board the gospel ship, that they may have light and life, ere it be for ever too late.

H. A.—A Working Man.

THE MORMONS PROPERLY DESCRIBED.

"THE Mormons are more active at present in this country than they have been for many years. We encounter them on the green of every village where ignorance or drunkenness are more than usually rampant, and the crowds their 'prophets' attract, and the very lavish promises they effuse, appear to have their effect in recruiting for Utah. We are somewhat surprised to observe that no attempt to controvert their liberal circulation of lies appears to be made. Although the newspapers teem with exposures of this atrocious delusion, the rascals whom Brigham Young hires to pass them off are permitted to 'smash' their forgeries without being confronted. We cannot doubt the importance of exploding the cheat, and we think our religious societies and social reformers should reprint the more salient points of the recent narratives of doings at Utah, and hand them to the crowds who listen to the Mormon preachers. We regret to say that to many of our peasantry of loose morals or broken reputation, the polygamy advocated by this imposture presents attractions, and that it flatters the sensuality of licentious men. Both should be shown the tyranny and danger they must suffer by placing themselves within the brothel of the 'Holy City.'—From 'Town Talk and Country Gossip,' *Dispatch*, page 10.

LECTURE 2.—ON THE EVIDENCE IN SUPPORT OF DIVINE TRUTH.

MIRACLES—CHRIST'S POWER OVER HEALTH AND DISEASE.

ATTENTION was first directed to the important distinction insisted upon in the first of this series of Lectures, between a matter of fact being *contrary* to experience, and being merely not *conformable* with it. Many matters might be beyond the knowledge and understanding of certain men, merely because they had never been so circumstanced as to be able to have any experience concerning them. To be contrary to our experience requires that we should have been surrounded with all the necessary means and conditions to have produced a certain result, and that yet no such result had ever followed upon such conditions. Mr. Hume's objection was a complete fallacy. The miracles of Jesus Christ were not contrary to our experience, for we had not lived in the times of Christ, or of any other person possessed of divine power. Miracles are contrary to experience where only human power is at work, but perfectly consistent with the exercise of divine power. It was the exhibition of a divine power that was appealed to by Jesus Christ and his apostles as evidence of their divine mission, and divine message.

Christ's power over the elements we had already considered. Next in order was his display of miraculous power over health and disease. All the instances recorded in the New Testament were of such a nature as to bid defiance to deception, the cures were all performed openly and in the presence of numbers. It was also worthy of remark that at times Christ displayed his divine power by *touching* those who were the objects of the miracles; again, others became whole merely at the bidding of his *word and command*; and others were healed merely by the power of his will and when at a distance from him. It was also to be noticed that the cure was *instantaneous* in every instance. All possible forms of the most acute disease, whether generic, that is born with them, or whether superinduced in after years, as well as organic malformations, were with equal power instantly made whole. In the case of the leper spoken of by St. Matthew, viii., 2, 4, Christ "*touched him*," and he was made whole. In like manner the two blind beggars spoken of in xx., were also touched by Jesus. But the paralytic, ix., 2, 8: and the demoniac spoken of by Mark, i, 21, 28; and the infirm man mentioned by St. John v., 1, 9—these were all healed by his *word* or *command* only. To show that no *means* need to be employed by Christ in the exercise of his divine

power, other examples of healing are described wherein his purpose is immediately effected merely by the force of his *WILL*. The centurion's servant, Matthew, viii., 5, 13; the ten lepers, Luke xvii., 11, 19; and the nobleman's son, John iv., 46, 54, are all instances of this nature.

Now there was a wide difference between restoring to health a diseased organ, as the eye or the ear, and supplying for the first time sight or hearing where *it had never before existed*. To bring back sight where blindness was the result of temporary disease, was one thing; to give sight where there never had been an eye capable of seeing, was another and a very different thing. This last was an act of *creation*. To give sight to one born blind is to create the organ of vision. Where a man is born blind, nature has been interfered with in her operations ere yet his bodily organs were perfected, and, in consequence, instead of those beautiful crystalline, vitreous, and aqueous lenses, that together made up the organ of sight, there had been secreted an unsightly opaque substance, quite incapable of receiving and refracting the rays of light, so as to convey the impression of an outward object, and paint it on the *retina* or expansion of the optic nerve. To cause such a man to see it is necessary to create an eye. This was admitted even by those who denied the divine power of Jesus Christ, and hence their astonishment that sight should be restored to one *born* blind. To many, however, this evidence of His creative and therefore divine power was irresistible, and many in consequence believed on Him. The case was equally strong wherever a generic malformation, or imperfectly organized limb was born with a man, and that was made sound. This was not an act of restoring to health, but an act of creation of tissues and substances not produced by nature at birth, and could only be called into existence and formed into a perfect organ, capable of exercising its own proper functions, by Divine power.

It was impossible to give much stronger evidence of Christ's true nature and character than these miracles afforded. It was plain that he exercised more than human powers—that God was working in and through him. Either he himself was God, or God gave to him his power to confirm the truth of his claims as the Messiah, the Christ of God, or else we are called upon to believe the monstrous assumption that God lent his power to confirm a lie!

Although there was yet remaining for another lecture the still more astounding evidence of Christ's power over life and death, this evidence of to-night must convince every candid mind that those cases of healing and making whole are amply sufficient to prove that Christ had Divine power, was a Divine messenger to man, and communicated a divinely-appointed message for man's reception and guidance.

LECTURE 2.—ON THE EXISTENCE OF
GOD IN THE WORKS OF CREATION.

INANIMATE NATURE—GEOLOGICAL REMAINS.

THE atheist and Secularist had two favourite dogmas, by which to account for the existence of whatever occupies our globe. Geology completely refuted both those cynacists. The atheist, unwilling to admit a Creator, lest he should be compelled to search after his attributes, and discover in him the God of Revelation, had suggested the idea of *an infinite series*—a constant eternal round of action, without beginning or end. Man and animals never had a beginning, but have existed throughout eternal ages. This is their dogma, on to which they have tacked another, that of a *continuous progressive development*. So that man was a monkey, but he has rubbed his tail off. If it can be shown that there was a time when the present orders of plants and animals had not an existence, and the time can be pointed out when they began to be—then the “infinite series” of the atheists is exploded, and the necessity of a Creator established. So also, if it can be proved that each order of plants and animals came upon the stage of life and being at once, and in the same perfected order from the first as at this time, then the doctrine of gradual development from bad to good is at an end; and Topsy’s shrewd guess that “‘speeted she growed,” and was not made, will not serve these vain philosophers of modern times.

It was proposed in that lecture to bring forward the evidence of geological remains, or as Hugh Miller had happily expressed it, the “Testimony of the Rocks,” to meet the dogmas of the atheists just referred to. This was a most unobjectionable testimony. There could be no possible collusion here—the rocks could not *lie*. Yet were the rocks now as completely an open book, and their various strata leaves, on which were indestructibly written the records of the past, as any volume in which, in modern times, facts were recorded. In turning over the leaves of the rocks, and examining into their geological remains, it is there seen at once that there was a time when our plants and animals were not. We can then pass on to more recently formed strata and there see, period by period, the separate creations of vegetable and animal life. As we trace back, it is seen that up to a certain point they had their existence, beyond that point they disappear altogether. Each order is thus distinctly traceable to a positive beginning. There are no intermediate species, no connecting links, no gradual developments. There are three great geological divisions or periods—the *Palæozoic*, or oldest formations where organic remains are met with, the *Secondary* or middle division, and the *Tertiary* or most recent.

The *Palæozoic* was the great plant and vegetable period of the world, when this earth was one vast forest of “herbs yielding seed after their kind,” but all of monstrous growth. Then were deposited those vast vegetable collections that now constitute our coal-fields; and then flourished on this our own portion of the globe, araucarians, fossil remains of which are from 60 to 70 feet in length, and their diameters 4 to 6 feet. The *Secondary* period had its characteristic in its huge “creeping things,” its enormous sea monsters, and gigantic birds. It was the age of all egg-bearing animals. Lizards far beyond the size of existing elephants, and birds of a growth exceeding that of the camel then swarmed our rivers and plains, or flapped their monstrous leathern wings through the air. The *Tertiary* period was remarkable for its “beasts of the field,” these also in number and size far exceeding anything to be met with in our own day. In our own country were herds of immense elephants, and tigers of twice the size of any now known; and the hippopotamus and rhinoceros abounded in our forests and rivers. It was the age of “beasts after their kind, and of cattle after their kind.”

In the British Museum is that wondrous gallery where are arranged in order, according to those three great periods, fossil remains in which there still live those plants, and creeping things, and beasts proper to their respective ages. Great winged dragons, crocodiles, and rhinoceri stare at us with their empty sockets, in which once were eyes a foot in diameter. Here, in solid rock, are preserved examples of those three periods of creation: gigantic trees and plants of the first; huge creeping things and sea monsters of the second; and its vast animal forms of the third. Not one of these plants and animals had begun to be in the time of the *chalk*, nor until a period long posterior to that and yet more recent formations. They are the result of no infinite series of successions; they are developments of no inferior existences. They began to be at once, and in their age filled the earth with their perfected forms. Now as it is thus shown by the testimony of the rocks themselves that they were created or called into existence at successive periods, and at once fashioned with all that exquisite mechanism, and endowed with all those wondrous properties and powers—does not the question force itself upon our attention, who made those trees and plants of the forest—those creeping things of the earth, the air, and the seas—those beasts of the field and cattle after their kind? There they now are—WHO MADE THEM? There is the time in which they were not—WHO CALLED THEM INTO EXISTENCE? Where are they with their organs, senses, instincts, intelligence—and man with his speech and reason forming the capital of the column—WHAT MASTER-MIND AND INTELLECT FASHIONED AND ENDOWED THEM? We wait for a reply.

SCRIPTURE READINGS, SUNDAY, SEPT. 17.
 "Art thou he that should come, or do we look for another?"—Matthew xi., 3.

THIS was a most remarkable question, under whatever aspect it was viewed. It showed, what all contemporaneous history confirmed, that at that time the Jews confidently expected the promised Messiah. There was one that "should come," and the question is here asked of Jesus, is *He* that one?

For four thousand years the promise had been repeated under various forms, that "the seed of the woman should bruise the serpent's head." To Isaiah it was revealed that "a *virgin* should conceive and bring forth a son, and call his name Immanuel,"—(vii., 14.) or God with us. Again the same prophet breaks forth into that joyous exclamation, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—ix., 6. Many and strange must have been the conjectures of the Jews concerning the *person* of one who was to unite in so mysterious a manner the nature of man born of woman with that of the mighty God; and we find that His whole life and conduct, and public acts, were unlike those of any other man: they were pre-eminently "WONDERFUL." His wisdom confounded all merely human knowledge and human capacities. He "spake as man never yet spake," and was "COUNSELLOR" in the midst of all Doctors and Teachers. Even the winds and the waves obeyed him, and death and the grave acknowledged his power as that of the "MIGHTY GOD." Yet was he meek and lowly, a man of sorrows, and acquainted with grief. Divested of all outward pomp, and show, and earthly dominion, He became to the proud Jews a stumbling-block, to the philosophising Greeks foolishness.

John had received a Divine attestation to Jesus as "the Lamb of God that taketh away the sins of the world," and had probably concluded that He must be *the* Messias; yet might he have desired a further confirmation, for that Elias, as a forerunner of the Messias, according to the prophet Malachi, had not as yet appeared. John denied that he was Elias, but Jesus corrected his misunderstanding of Malachi, and declared that he, John, was that Elias. Now, John, almost immediately after he had received the testimony of the Holy Ghost, was cast into prison by Herod, because he had denounced Herod's sin of adultery. John's disciples continually visited him, reporting from time to time the wonderful works performed by Jesus. At length, that John might be convinced in himself, and that his disciples might also know that Jesus was *the* Christ, he sends to Jesus when he had heard that he was doing the very works foretold of the Messias, or *the* Christ, ("τὸν Χριστὸν,") and puts the question plainly

through his disciples, "Art thou he that should come, or do we look for another?" It was to be observed that John did not now hear of the works of one Jesus, but of the works of him who was *the* Christ. The very works predicted of the Messias by the prophets were now being performed by Jesus. Was not Jesus, therefore, that Messias?

The answer of Jesus to John's disciples is in the same spirit. Jesus does not directly state that he is the Messias, but he appeals to his works, which works are precisely of that character with those spoken of by the prophets. His answer is at once simple, candid, and practical—"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them." He here repeats the very words of the prophet, and applies them to describe the acts he himself performed in the presence of those sent unto him, and which acts were an exact echo of those that were to constitute the signs of the promised *Messiah*. This appeal to his works was unanswerable. If he did the works of the Messias, was he not the Messias? Had he not a right to say, "If ye believe not me, yet believe me for the very works' sake." Jesus had divine power if he performed miracles, and he did perform miracles if he did those things to which he appealed. For those things are beyond human power, and are, therefore, necessarily evidence of a power more than human. Moreover, those acts were not only miracles, but they were those miracles in particular which were to accompany and to be the evidence of the Messias. So also if John the Baptist was "the voice of one crying in the wilderness," then was Jesus the Christ; or else was John the forerunner of no one to follow; and man is yet without a saviour. To apply this to ourselves: we see here that Jesus was the Christ, exhibiting in himself all those works by which the Christ was to be known. He was the Saviour of mankind, and his voluntary sacrifice of himself became the atonement for the sins of the world. He bore our sins upon the Cross, and by his stripes we are healed. He ever liveth to make intercession for man, and through him alone we have access to the Father. He is the way, the truth, and the life. He is the sure foundation. He is the Lord our righteousness. By faith in him, a living active faith producing fruits unto holiness, we are reconciled to God, and again become His dear children. Had each one present received Jesus as "he that should come"? Rejecting him, they shut themselves out from all hopes of salvation. Jesus was the Christ, and there is none other. To lay hold upon him was eternal life—to reject him was to leave us only to a fearful looking-for of God and His judgments. With Christ in our hearts as the Prince of Peace, we need fear nothing. The accidents and calamities of life by which each one

was liable to be overtaken, caused no dread or alarm to one leaning upon Jesus. Their whole hope was in Him, and they looked not for, neither did they need another. They waited always for the coming of their Lord, prepared to join in that celestial song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Through Christ the poor had the gospel preached to them. His miracles of healing and mercy were constantly exercised amongst the poor and needy. He is still the same loving Saviour to comfort the heart bowed down—to cheer the broken and contrite spirit, and to raise up all who trust in Him.

A MORMON YANKEE ELDER AND HIS FOUR WIVES IN ENGLAND.

Sir,—Having observed that you have lately been showing up the sayings and doings of those sanctimonious polygamists, the Mormons, I thought it would not be uninteresting to your readers were I to give you an outline of a scene which I witnessed on board the Manx steamer Tynwald, on Monday week last.

The morning was remarkably fine, and the sea pell-mell calm as we steered out of Douglas Bay. I was indulging the last fond hope that I should not be required to cast up the account of my breakfast before reaching Liverpool; however, my reverie was soon interrupted by the sudden reeling of the vessel; a violent shouting arose from the passengers at the fore deck; the captain was mounted aloft, calling out, "I'll stop the ship, I'll stop the ship;" the morning bloom was gradually vanishing from the ladies' countenances, and for some few moments no individual appeared to be able to solve the mystery.

At length our dreadful forebodings were removed, the mystery was this:—some pilgrims from Utah were on board. What, say you, were they proving their supernatural skill by working a miracle on the high seas? Listen, listen; one of their number was an apostle, yes, none other than the Rev. Orson Pratt, who was on his way from Douglas to Liverpool, thence to London, to attend that "first-rate" conference. He had been recognised by some of the passengers from the circumstance of his having been severely hustled by the Manx men the Sunday previous, whilst attempting "to hold forth unto them."

No sooner had his reverence watched the disposal of his luggage,—not portmanteaus and hat-boxes, for those things are not generally hidden, *but four living wives*, who took their seats in one of the small cabins, there to wait till he thought fit to call for them,—than a polite message was sent from the fore-deck, requesting that he would favour the passengers with an exposition of the Mormon doctrines. Mr. Pratt was at once going to comply, and no sooner had he begun to address his audience than it was the signal for general execrations, viz., "You vile fellow!" "Pratt, bring out your wives!" "How about Joe Smith?" "Give the apostle a ducking!" Send him down to David Jones's locker!" (which being interpreted, means the bottom of the sea)! One old gentleman, a veritable John Bull, was in the act of taking hold of him by the seat of his breeches, to baptize him in the Irish Salt Lake, when the captain interposed as I have stated.

Of course, he appealed to the captain, and he, poor man, unaccustomed to settle theological disputes, could only reply "Ah—hum—well, Sir, you go and keep yourself quiet at the other end of the vessel."

Mr. Pratt obeyed; but he had evidently jumped out of the furnace into the fire. The ladies had now found out their victim, and very soon began to hold their conference. They expressed a wish that the elderly gentleman aforesaid would but come amongst them to follow out their instructions. All appeared to be ready to inflict corporal punishment (Oh, ladies, for shame!), but like the fable of *Aesop*, "none could seize the cat."

Mr. Pratt, in the interim, was holding fast to the rigging, fearfully anticipating his fate. A young man asked him a question. He replied, "My trust is in the Lord." "You think, then," said the young man, "that you are persecuted for righteousness' sake?" Mr. Pratt closed his eyes and gasped.

I walked away, and the epithets of Judge Jefferys, at the trial of the amiable Baxter, rushed into my mind. "You schismatical knave! you hypocritical villain! you fanatical humbug!" I am, Sir, yours respectfully,

A YOUNG ENGLISHMAN.

Mile-end, Sept. 11th, 1857.

PRACTICAL MORMONISM AT COVENTRY. AN INFAMOUS CASE.

To Dr. Brindley,

Sir,—It may justly be considered an unpardonable offence for any individual to pry into his neighbours' private affairs, and then to make their secrets known, especially if such conduct is pursued to gratify malevolent feelings, by defaming a neighbour's character. But when men or women set themselves up to be the salt of the earth, to be cities set upon hills, that may not be hid; when they set themselves to be the guides of the people; when individuals declare that they alone have the moral and religious light to illuminate the world, which they say has grovelled in total darkness for a long line of ages; when, I say, that persons profess to be patterns for the world's imitation, then we think we are justified in calling public attention to such eminent piety, such profound holiness, that beams out with such glorious splendour from the conduct and actions we will now narrate.

On Sunday, August 23, 1857, commenced one of the local holidays of Foleshill, near Coventry, a season when the people wake up to joy and pleasurable mirth; then to the great surprise of several persons, a family of the name of B——m, consisting of three sisters and one brother, two of whom are members of the Mormon church, residing near the ribbon factories, in Locker's Lane, were known and seen to encourage a party of young men in the gratification of their sensual appetites, and in the spending of that money improvidently, which ought to have been applied to far different purposes. After riotously living on the Sunday, Monday, and Tuesday, not only during the daytime, but in the (ought-to-have-been-silent) hours of the night, on Wednesday morning, between five and six o'clock, a man of the name of L——d perceiving the window shutters not closed at that early hour, had the curiosity to look through the windows of B——m's house, when such a sight met his gaze, the like of which he had never before witnessed. When L——d had recovered from his amazement, he went and called two other neighbours,

P— and E—, and said, "We have often heard of this far-famed house of these Latter-day Saints, but now come and judge for yourselves." Then P— and E— went and looked into B—'s house, for the curtains did not prevent. There lay the indecent young men and women, who from nature's exhaustion had sunk for rest like brutes, some on the bare floor, some on chairs, and to complete the scene, there lay one of the members of the race of Mormons, one of the members of Christ's mystical body, one of these holy saints, in the embrace of one of these lewd, sensual gratificationists, with her immodest head reclining on his unhallowed breast.

We could say more, but let this suffice, for it is not the ignorant, uncultivated Mormons themselves we would cry down, but the unholy, tyrannical, degrading, sensual, abominable, deceitful, social-order-destroying, and atheistical doctrines of those blasphemous self-called prophets, Joe Smith and Brigham Young. If it is asked, have not all sects some disgraceful members, some who are inconsistent with their profession as Christians, who partake of the sacramental cup from time to time, and yet run into sin? we reply, that there is not a parallel case to be found in any religious sect in England; and though there is much to complain of in the Christian church, yet the great difference that exists between Mormonism and Christianity, and to which we call especial attention is, that other sects condemn such conduct, find fault with such things, proclaim against such crimes, reprove such unnaturalism, such female degradation as that which Mormonism advocates, as that which its doctrines of necessity lead to.

Now, Sir, if you think that these few lines will not disgrace your honourable pages, you will oblige by their insertion in the *Antidote*, as we think that they show what Mormonism leads to, and what the people may expect if that foul monster should take its soul-destroying power, and reign over the inhabitants of our land.

Yours, &c.,

Folkestone, Sept. 13, 1857.

W. W. E.

BRIGHAM YOUNG'S HAREM, AND HOW HE MANAGES HIS "FIXINS."

Brigham resides in a large two story house, some fifty feet square, built in a neat style, and furnished as sumptuously as the country can afford. In this house lives with him his wife (for although he has more than 60 concubines, she alone is recognised as a wife; the others are called "spirituals") and her four children—two girls, and two boys. She is not his first wife; for when she married Brigham he was a widower with three children—two girls and a boy—who are now all married. His "spirituals," or, as they are sometimes called, "fixins," occupied small houses in the neighbourhood of the gubernatorial mansion, living generally two or three in a house; but Brigham found that as the population of the city increased this plan did not suit—his *fixins* had too much liberty—in fact, they would, as he expressed it, allow brethren to "get between their sheets." He therefore had a large establishment built adjoining his residence, containing sixty small rooms, then surrounded the whole premises with a stone wall twenty feet in height. Into this harem he proposed to put the majority of his spirituals, make them take turns in cooking, washing, &c., and thus have them

under his own immediate supervision. The females, however, with unpardonable obstinacy, refused to enter into this arrangement; and, although finally compelled to do so without much grumbling and whining. This circumstance called forth the sympathy of their sisters in misery, and the prophet found it necessary to thunder his anathemas upon their unprotected heads. They say no more; the fire is smothered, not quenched. I am told by an eye witness of the scene, that Brigham, walking down the street a few days since, met a little boy returning from the mountain side with a few cows which he had been herding. Struck with something in his appearance, the prophet stopped and called out, "Here, sonny; tell me, now, whose son you are." The little curlyhead answered, "Ma tells me I'm brother Young's son; but you ought to know who I am." The seer knew not his own child.—*From a Salt Lake Correspondent of the New York Tribune.*

A NOBLE GIFT TO DR. BRINDLEY.

The following letter, and its enclosure of the large sum of ten shillings and sixpence, will speak for itself. It is the noblest and most encouraging gift Dr. Brindley has yet received:

DEAR SIR,—I beg your acceptance of this small sum to assist you a little further in your *noble* works, for they are noble and generous. May Almighty God bless you and reward you for them.—I am, Sir, yours truly,

E. F.—A Working Young Woman.

No. 3 House, 36 Court, — Street, Coventry.

Sept. 22, 1857.

[REPLY.]

Knightcott House, Leamington,

Sept. 24, 1857.

DEAR MRS. FLEMING,—I have received your most kind note and very bountiful donation. I cannot tell you how much gratification it gave me to think that my labours in Coventry should have aroused such generous feelings in that really hard-working class to which you belong.

Your noble self-sacrifice is indeed a severe rebuke to the wealthier classes. May it please God to accept your offering by granting a yet greater blessing upon my efforts to maintain His truth.

Since the commencement of my present proceedings no other circumstance has occurred that has given me so much encouragement to proceed in my work.

Let me hope that the giving up of so large a sum from your hard earnings may not deprive you of any of your own necessary comforts.

May our heavenly Father watch over you, and may His bountiful goodness ever supply you abundantly with your "daily bread," and feed your soul by faith in Christ with the bread of eternal life—that he may, for Christ's sake, do this, is the fervent prayer of

Yours sincerely,

JOHN BRINDLEY.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor. Saturday, October 3, 1857.

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Mr. Edwards
Mr. H. Black
Mr. R. Williams
Mr. J. Wise
Mr. J. White
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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 16.

SATURDAY, OCTOBER 10, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington. Mr. Cook, Bath; Mr. Heywood, Bristol.

Contributions in aid of Dr. Brindley's efforts for the Suppression of Mormonism and the free distribution of the Antidote:—

(BOOKS.)

Mr Wallis	...	...	...	...	...	...	0	10	0
A Friend	...	...	...	...	...	...	0	5	0
Mr. Edwards (3s. not 2s. 6d.)	...	...	...	...	...	...	0	0	6
Mr. H. Blackwell	...	...	...	...	...	...	1	4	0
Mr. R. Williams	...	...	...	...	...	...	0	4	0
Mr. J. Wise	...	...	...	...	...	...	0	3	0
Mr. J. Whitehouse	...	...	...	...	...	...	0	1	2
A Friend, C. B.	...	...	...	...	...	...	0	7	10

BIBLE DEFENCE ASSOCIATION, Corn Exchange, Birmingham. Lectures by Dr. BRINDLEY.—On Thursday, October 8th, the fourth of a course of twelve Lectures, on the Existence of God in the Works of Creation. "The Animal Kingdom: "The Bones and Muscles." Dr. Brindley's Scripture Readings.—On Sunday next, October 11th (instead of the subject previously announced), will be delivered an Address having special reference to INDIA. The Form of Prayer appointed for the Day of Humiliation, will be used on that occasion. To commence at half-past Six. Free Admission—No Collection. On Monday evening next, October 12th, the fifth of a course of twelve Lectures, on the Evidences in support of Divine Truth.—Prophecies: "Concerning Ancient People." On Thursday, October 15th, the fifth of a course of twelve Lectures, on the Existence of God in the Works of Creation. The Animal Kingdom: "The Digestive Organs." To commence at Eight o'clock. Admission, 2d. and 3d. each.

NOTICES.

Mr. WALL.—Your letter, and remarks upon God's existence in the works of creation, do you credit. You are also right in saying that "if we had no enemy we should have no fight, and if no fight no victory, and if no victory no crown." In defending God's truth we must expect obstacles and persecutions. The donation of 5s. from you, a labouring man, is most liberal.

Mr. JOHN EVANS is thanked for his kind present of candlesticks, snuffers, and tray, for lecture room.

Mr. CHAMBERLAIN.—Dr. Brindley had a copy of the tract, but is equally obliged to him for his good intention.

Mr. MARLE.—Our friend Mr. Marle rightly retorted: "They might as well exclaim against St. Paul as a breeder of riots, as against Dr. Brindley, and charge the Apostle with being the cause of the riots at Ephesus, Antioch, and other places. As well, there was no such riot as reported: it was a fabrication."

THE CALTHORPE MIRACLE NEAR RUGBY.—Can any one tell us anything about the conjuration performed on a Mrs. Fowkes, by Mormon Elders Cordan and Day?

Mr. WRIGHT, GLASGOW.—*Antidotes* shall be forwarded every week as ordered. Dr. Brindley sympathises with him in the abstraction by these miscreants of his only daughter. He will write to her if address is furnished: as she is not to sail until spring, she may yet be saved. He should procure "Hawthornflaithwaite's Exposure of Mormonism," Is.

MANCHESTER ANTI-MORMON ASSOCIATION.—The Secretary, Mr. C. C. Smith, is thanked. *Antidotes* shall be regularly sent to Mr. Heywood, as publisher for the district; more will be printed for that purpose. Thanks also for paper.

LEICESTER.—Mr. Newby, Hon. Sec., &c., &c. With you Nov. 24.

BRISTOL.—Mr. Short is thanked for his communications and interest in circulating *Antidote*. Eight dozen sent as ordered.

COVENTRY.—Mrs. Fleming is thanked for her reply to Dr. Brindley's acknowledgment. *Antidote* No. 15 sent to her address.

LONDON.—All inquirers are informed that arrangements are making for the complete introduction of the *Antidote* into London circulation. Delay has been unavoidable—much has to be done.

BATH ANTI-MORMON LEAGUE.—Mr. Edwards, Hon. Sec., can answer inquiries as to Dr. Brindley's correspondence with him. *Antidotes* sent to him, as many as could be spared.

MUIR'S PROPHECY.—Thanks to our friend, "W. H. O." for report of the above.

"R. J. O."—Berger declines it. What vols. of the *Millennial Star* has Mrs. H.?

MR. THROBALD.—Thanks for his Tract.

MR. RAGG.—Thanks for a copy of his "Nature's Testimony to its God," which will be noticed.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

The Antidote to Mormonism and Infidel Error.

SATURDAY, OCTOBER 10, 1857.

WE are rejoiced to see that at length the public press is beginning to take up the Mormon question in earnest. Not a post but brings us a newspaper from some district or other with an article exposing and condemning this horrible delusion. There can be no doubt but that the press and the pulpit combined can put down any error, even when it may have attained to a monstrous growth. Had those combined influences been used against Mormonism years ago we should not now have to record examples of suffering by its victims, such as in the case of the Leeds family which will be found on another page, and which is only one of the thousands of such examples that might be adduced. There probably never was an instance in which an evil of so fearful a character was permitted for so long a time to grow up and strengthen amongst us. The thing was so vile and so hideous that no one liked to touch it. The old notion that gives personal ease to the one and impunity to the other was paraded forth—"O, let them alone, and they will die a natural death." Vice and wickedness will never die a natural death, seeing that the disposition to sin is unhappily proper to our nature. However, public attention to the real character of Mormonism is now daily called out by the public press, and we trust that ere long the pulpit will cry aloud and spare not, so that all may

be made aware of, and warned against, the insidious enemy lurking so long amongst us.

The Mormons are now, we believe, everywhere licensed to meet for "religious worship," but that does not give them the right to meet with closed doors. Any one is at liberty to attend their meetings, and if refused or thrust out by the Mormons, or by a drunken policeman, as in the case of No. 188, at Allison Street, on Tuesday last, there is a remedy before the magistrates. There can be no doubt about it whatever that the Mormons have no right to meet armed with bludgeons, and to use them on the heads of those who in a peaceable manner are ascending the stairs of their licensed places of meeting. Any magistrate would tell policeman 188 that he had no right to be drunk at all, and when drunk he had no right to obstruct people entering the Mormon chapel under the plea that they did not belong to the Mormon "denomination." You have a right to be present there, and to report the blasphemies they utter, so that when Parliament meets again proper steps may be taken to prevent their saying and doing that which is contrary to the Acts for the suppression of vice and immorality, and which forbids blasphemy, and the bringing of the Christian scriptures into contempt. We give below the substance of two leading articles from a London and a Wigan paper which will be read with interest.

LETTER FROM A LEEDS LADY IN UTAH.

MORMON OUTRAGE UPON A LEEDS FAMILY.

"After Mr. Grimshaw left the Salt Lake, Mr. —— made known to the President his intention to leave the territory and return to the States, with his reasons for so doing; but his letter was never answered. Brigham Young made some allusion to it in public, which seemed to convey the idea that he approved of the course Mr. —— had taken, rather than try to leave clandestinely. From that time we began to dispose of our property, and draw all into as small a compass as possible. As the winter drew on, various reports were circulated, such as, that we intended to dispose of our large house to the soldiers, and were buying grain to store it for them. This is a capital offence in the Salt Lake Valley, for the Mormons protest that no soldier shall sleep in the Salt Lake city one night. It was also said that Mr. —— had sworn to take the life of President Young, that he was boarding States' officers at his house, and many more such stories, as strange and unlikely as they were untrue, for when Mr. —— wrote to the President, he made the offer of all or any part of his property to him *first*, if he chose to purchase it, and told him that he would rather sell it to the Church than to any one else.

"Time passed on, and we heard one or two whispers that something dreadful was going to happen to us; but we thought little about it, and felt perfectly safe until the 13th January, 1857, when at half-past six in the evening, a man knocked at the front door, which was locked, and asked for some trifling article out of the shop. While Mr. —— was attending to him, two men walked in and hastily stepped up to him. 'One of

them caught him by the hair and by the collar, and pulled him across the counter, saying, 'You are my prisoner.' Mr. —— said, 'For what? If you have any charge against me, I will go where you wish.' To this no answer was returned but oaths and curses. They dragged him on the ground some distance, and then brought him back into the doorway, all the time trying to strangle him, and threatening to shoot him if he made any noise. One of them made a desperate kick at him, but missed his aim. In the mean time, I and Betsey were undressing the children, and hearing sounds of heavy footsteps and muttering undertones of strange voices, and persons struggling in the passage, we looked at each other, and rushed to the door, each with a child in our arms. I succeeded in pulling open the room door into the passage, but I had no sooner done so, than a man who was holding the door, knocked me back into the room flat upon the floor, with the baby in my arms, and shutting the door again, held it fast. Instantly I laid the baby on the carpet, and with all my strength forced open the door, and found myself surrounded by a number of ruffians, I believe five or six, who were all in the dark, for they had extinguished the candle, and I calling aloud for Mr. —— several minutes. In the end, Mr. ——, gasping for breath, answered me. When I found where he was, I made a desperate rush at the man who was holding him, and the fellow, lifting up his hand, let go his hold of him, and he darted out of the open door like lightning, across the street, and round the corner to a neighbour's house, to obtain assistance. He got to the door almost exhausted, and begged for help, but no one dare come until the master of the house, who was absent, returned. They fetched him, and when he heard the particulars of the attack made upon us, he said, 'Sir, you must leave my house instantly! I have no sympathy for you. I would not protect my own father under the same circumstances.' Mr. —— said, 'What have I done?' The man replied, 'You have done plenty; you covenanted to serve the Lord, and you are serving the devil, and I should not be surprised to see you with your throat cut.' After Mr. —— had made his escape from the fiends, I turned round to enter the house again, firmly believing that some of them were in pursuit of him, and begged to know of the men on the spot what they wanted. On stepping forward to enter the door, I found it guarded by a man on each side, who knocked me backward into the snow. I rose, and again attempted to enter the house, but was prevented in like manner, when I saw Mrs. M. coming out with the babies in their night gowns, one under each arm, to carry them to a place of safety. When I found I could not, after several such attempts, force an entrance, I ran round to the back door, and got in, but no sooner was I in than out again. I was tossed by the same ruthless hands that were laid upon me before. Many a time was I knocked down in the way I have described, and one of my front teeth was loosened, and my limbs most mercilessly bruised. Finding I could not enter to ascertain the state of affairs in the house, I determined to let the neighbourhood know, and for many minutes stood shouting for help until I was exhausted. I could hear that the windows were all being broken, and the furniture destroyed, when I was appalled by hearing Mrs. M. shriek out, 'Oh, Mrs. —— the house is on fire.' I instantly ran in desperation, and got in at

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the back part of the shop, and oh, my dear sister, what a scene! flames and smoke up to the ceiling, the goods in the shop burning, and two men, almost suffocated, still intent upon the work of destruction, carrying lighted paper, and setting fire to everything that would burn! The thoughts of my three boys sleeping up stairs, my husband I knew not where—perhaps murdered—and seeing no hope of saving the house, for three rooms were then burning—the thought that to-morrow I and my children will have no home, no shelter, and be penniless, with the snow two feet deep, and not a friend that dare open the door to us—(they dare not do it, however much disposed they might be, for they were threatened with the same, and were told that if they heard the cry of fire they were to take no notice)—all these things rushing into my mind at once, I grew desperate, and forced my way in at the front door, and implored the ruffians to let me fetch my children down stairs. They muttered, 'There's none of them there.' I said, 'Yes, they are asleep in bed.' Then he said, 'Go.' On passing up stairs I saw on one side the shop in flames, and the room, the furniture, and windows broken, and our clothes scattered about, on fire. I shrieked out, when a man caught me by the throat, and I had to gasp for breath. I saved my children in their night-dresses, and the oldest had to run out with the snow up to his hips. When we found that the villains were gone, we put out the fire, throwing water upon it, and on one shelf was a large canister of gunpowder, within six inches of the flame, of which I did not know. I saved the house from being blown up, but I got my hands severely burnt. Four large windows were broken out, one dozen chairs and a table destroyed, stove broken, three tables, carpets, clothes, and goods in the shop burnt, and many silver watches and other substantial things stolen, making the damage sustained amount to 700 dollars. Every day after was a living death—a dying daily—we were never safe for an hour. When we appealed to the authorities they advised us to be quiet about it, and let it 'slide,' and so we did, for we could obtain no redress."

SKETCHES OF STRANGE PLACES IN SOUTH LONDON.

A MORMON MEETING HOUSE.

"WHEN Spaulding, the antiquarian, was penning that precious conglomeration of absurdity and impiety which he called the 'Manuscript Found,' he could have had little idea into what hands it was likely to fall, or how it was destined to take the world by the ears, and be made in the hands of unprincipled knaves the stepping-stone to one of the grossest impostures ever attempted in his own or any other age. He could never have dreamt that the combined agency of his own fancy, a grey goose quill, and a few quires of foolscap, would ultimately resolve themselves into the 'Golden Bible' written by the Prophet Mormon upon plates of precious metal, be deposited in 'a square marble box, buried under a rock,' and be ultimately revealed by 'an angel' to one of the greatest scoundrels that ever disgraced humanity. He could not have contemplated the possibility of hundreds of thousands of deluded creatures leaving their homes and their native land, throwing off their allegiance to all that man holds sacred and dear, seeking their lot in an untrodden wilderness, and

becoming the dupes and victims of the direst distress, the grossest injustice, foulest licentiousness, and the most monstrous fanaticism, of which we have any records in the annals of time. We are certain that if the ingenious though eccentric author of the 'Manuscript Found' could have foreseen all this, he would have committed his 'literary forgery' to the flames, and then Joe Smith, the freebooter and polygamist, would have been saved the trouble of engraving the 'golden plates,' the world would have been spared much misery, the cause of religion much scandal, and us the trouble of writing this article.

"In St. George's Road, Southwark, is a building called 'St. George's Hall,' a place which appears to be devoted to so great a variety of purposes that we scarcely know what to call it. It has been a chapel, a penny theatre, a dancing room, a chartist hall, a socialist ditto, a temperance ditto, a training school for infidels, &c., &c. We have seen thieves and members of parliament in it; prostitutes and countesses in it; bishops and infidels in it,—and now we see the Latter-day Saints in it. Yes, Mormonism, like rheumatism, is generally more prevalent at this season, and so the infidels have got 'the sack' from the hall, and the 'saints' have taken their place. We paid them a visit on their opening day. The place was crowded. The majority of those present were well-dressed women—about three-fourths of the audience. A large number of them appeared to be domestic servants; the majority of the men had a decided 'emigration' look about them, and our object for mentioning this will appear presently. At a table were seated three or four persons (the elders, we presume), and in front of these about a dozen ill-favoured men, who perhaps were more elders. The 'service' commenced with a hymn sung to a remarkably sprightly tune, and after a secular prayer, we had a brief address by one of the elders, and then various members of the auditory favoured us with their 'experiences' of the blessings of Mormonism as exemplified in their own proper persons. One of these, a female, was particularly loquacious, and believing her sincerity, she left a very painful impression on our mind, when we reflected upon the thousands of other females who had been equally sincere, and who were left to starve on the roadside when the fanatics were expelled from the States, or are now dragging out a miserable existence in the Pandemonium of Utah. With the men we could not afford to be so charitable. We believe that a vast number of them are no more devout believers in Mormonism than we are ourselves, but that, on the contrary, they are designing knaves, who, having the natural repugnance of their order to anything like honest labour, have joined the Mormons purely with an eye to what they can get. We believe that the 'emigration' element and the 'domestic servant' element have different faiths and different aspirations, and that the object of the former is to serve its ends at the expense of the latter. We found this hypothesis upon physiognomical principles, the result of previous experience amongst the 'saints,' and reference to some well-authenticated documents now before us. Another sprightly hymn, and another secular prayer, concluded the service.

"In the evening, a Mr. Orson Pratt, A.M. (which perhaps stands for Apostle of Mormon, he being what is termed one of the Twelve Apostles), favoured us with

an address upon the subject of Mormonism, and audaciously and impiously quoted Scripture to prove the genuineness of the Mormon revelation. This gentleman stated that he had been an apostle for 27 years, and therefore he has doubtless made a pretty good thing out of it. He told us how the angel revealed the golden plates to the chosen prophet, Joe Smith, and commanding him to go forth and preach it to the nations of the earth, comforting us by the assurance that whoever did not leave his country, his home, family, and friends, and take up his abode among the 'saints' in Utah, would inevitably be damned, and there was no getting out of it. He told us, moreover, that that flourishing paradise now contained about 70,000 'saints,' and that more than 100 ships had left the port of Liverpool freighted with these chosen vessels. That so far from Mormonism being extinguished it was increasing daily, like a rolling snowball, and would continue to increase despite the puny efforts of newspaper editors to 'put it down.' He told us all this, but he said nothing about Spaulding the writer, Rigdon the purloiner of the manuscript, Joe Smith the freebooter, engraver of the plates, and impiously self-styled prophet. He told us nothing of the real origin of the 'Book,' or of the miscreant Brigham Young, with his sixty wives, of the adulterer and murderer Elder Richards, of Mr. and Mrs. Hatfield, and their tragical end, of the expulsion of the 'saints' from the States by an indignant and disgusted population, and of the death of the prophet at the hands of an outraged populace—he told us nothing of all this, but treated us instead to a tirade of blasphemy which would have been fearful to hear had it not been so absurd. It was a fine stroke of policy to conclude with a denunciation of the English Press. The last portion of an address generally dwells longest in the memory. And yet when Mr. Pratt's hearers have forgotten the rest of his speech, they will remember that Mormonism finds no sympathy with the intelligent portion of the community. It does not say much for Joe Smith's followers, that they cannot find *one* independent editor in this country to give them a cheering word—that all seem bent upon exposing the delusion and the vices and iniquities of its apostles. But it does say much for the march of intellect in our own day, that whatever Mr. Apostle Pratt may think to the contrary, the eyes of Englishmen are perfectly open to the meaning of Mormonism, and the objects of its followers, and that it has long since been classed by every thinking mind in the same category with spirit-rapping, jumping Quakerism, table-turning, mesmerism, and other humbugs, which had their foundation in fraud, but happily have had their day. It takes a long time to uproot an error that has once got possession of the human mind—more especially those errors which are fostered by religious fanaticism—but as that which is founded in fraud can never have an honest or satisfactory termination, we believe the hollow structure of Mormonism will ere long be scattered to the four winds by the breath of public opinion, and that its downfall will be hailed with delight by its thousands of now infatuated and deluded victims."

WE are much indebted to the book of Mr. Haw-thornthwaite, of Manchester (a seeder from the Mormon community), for a sketch of the vile immorality—the blasphemy and the idolatry—the murder and

rapine, of that abominable sect. The county of Lancaster having been selected by the first cormorants of this wretched herd, as the spot whereon they commenced their deadly attacks upon the English dupes, it may be interesting to collect some facts from the book before us, which will enlighten those of our readers who have not perused it.

We learn that the first Mormon missionaries to this country landed in July, 1837, and amongst them was Joseph Fielding, brother to the Rev. James Fielding, of Vauxhall Chapel, Preston. They accordingly started from Liverpool and arrived at Preston, where Fielding introduced his friends (Hyde, Kimball, Richards, and Goodson) to his reverend brother, as "the servants of the Most High God;" and the Rev. Mr. Fielding allowed Saint Kimball to preach in his chapel. The reverend gentleman, however, soon found out that his new friends were wolves in sheep's clothing, and he turned them adrift—after which they spread all over the country.

In order to show how the *old saints* contrive, like vampires, to seize the bodies and souls of their victims, we copy one of the conditions of the bond which fixes the chains of slavery upon the heedless people who emigrate from England:

That, in consideration of the Perpetual Emigration Fund Company transporting us to the valley of the Great Salt Lake, we will hold ourselves, our time, and our labour, subject to the appropriation of that Company, until the full cost of our emigration is paid, with interest, if required.

There are, of course, numbers who cannot pay back the money, and therefore are bound for ever, with their families, as slaves to the *old saints*—or rather the *old sinners*; these saints exercise all manner of cruelties towards them, and dispose of their females as they think proper, both males and females being in the power of the old saints, or elders, as they are called—the great Prophet, Brigham Young, being sole monarch of the country.

As to their plurality of wives, we are informed that the worst sensuality exists amongst the elders, some of them having as many as *one hundred and twenty wives*! The book states—

Marriage is a very slight contract with them, as they may be divorced at any time, on payment of a small fee to the prophet, who makes it his business to encourage his own trade. There are girls of fifteen in the Valley who have been married and divorced twice or three times. Many of the authorities marry their own sisters and daughters—the object being to keep the authority in their own families. By the time a female reaches twenty-five, she is an old woman. In large harems, the women work in the field like slaves—the men are overseers.

We must not omit to notice the "Danish Band," or rather the "Destroying Angels," as Brigham Young calls them—a set of wretches employed to murder any of the "saints" who have been ordered by the elders to be put out of the way. A fellow named Bill Hickman was at the head of these murderers, and although there was enough evidence to

hang him for divers murders, robberies, and other crimes, the American authorities have declared themselves unable to bring these villains to justice, and they are caressed most lovingly by Brigham Young and the Mormon elders, as "their dear brothers."

Brigham Young, in speaking of the elders, says—"Rake hell with a small tooth-comb, and you cannot find greater devils than the elders in this city!"—They quote the old prophet Habakkuk, who says, "God came from Paran"—and this Paran the Mormons call Kolob (an odd place, or rather an odd name). In this Kolob the deity is supposed to reside, and has been the father of such a numerous progeny that emigration became necessary; then the Mormons say—

"We are his children, and the sheep of his pasture," but there being no more room for our grazing on the paternal mountains, to save the rest of the family from utter starvation and beggary, a council was called some 6,000 years ago, where it was determined that we should leave our heavenly home, and go, like the Prodigal Son, to seek our fortunes in a far-off land. We came here—our oldest brother, Adam, landed at Edenport on the first day of the first month, in the year one.

"In the heavens are parents single?
No! the thought makes reason stare;
Truth is reason—truth eternal
Tells me, I've a MOTHER there!"

Latter-Day Saints' Hymn Book.

We must not omit to notice a little sketch of the "unknown tongues," uttered at the district meetings in Hulme, and other places in England. In Hulme, for instance, when the spirit begins to move the meeting, a young man gets up and relates a wonderful dream about "his being in Zion, with Brigham Young, and all the saints;" after which

Sister So-and-so has had a dream too—like Brother What's his name's;—she dreamt she was with him in the temple—felt happy—such a delightful sensation in the holy place—hopes their dreams may come to pass. (Then she sits down deluged in tears, the company shouting "Amen.")

No sooner has she sat down, than up jumps an elder—his boiler nearly bursting—he roars out, "Oh me sontra von te, par la ta se, ter mon te roy ke; ran passan par du mou te! Kross krassey pron proy praddey, sin von troo ta! O me, sotrotre krush krammon palassate Mount Zion. Kron cow che and America palassate pa pan puc pe! Soutro von teli terattata taw!!"

We leave the saints at Orrell and Pemberton to translate the above little "fiz" from the bursting bottle of "unknown" effervescence. If the English saints cannot interpret the unknown tongue, the Yankees can, for in the Salt Lake Valley, we are told, in the book published by Mr. Hawthornwaite—

A district meeting was held in one of the wards, and a goodly number of saints had gathered to it, and among the rest a very fastidious Yankee young lady, who prided herself in the gift of tongues. In one corner of the fire-place sat a mischievous young rogue who seemed bent on "taking down" the modest Yankee gal. She commenced—"O, me le, me li, me la! O, me la, me le, me li! O, me li, me le, me la!" This she repeated three or four times over, when the youth began to interpret the tongue, and said—"Our sister says, O, my knee, my thigh, my leg! O, my leg, my knee, my

thigh! O, my thigh, my knee, my leg!" He sat down leaving the meeting convulsed with laughter, at the expense of the young woman.

MORE MORMON VIOLENCE.

Sir,—I wish to inform you that I went to Allison Street *licensed Chapel* on Tuesday evening last, and while I was speaking very quietly to the doorkeeper, the President, Howard, came to the door and asked what my business was there—and before I could answer him, he began to handle me very roughly, and threatened to break my neck down the steps. From the position I was in I am sure he would have thrown me down in one minute if I had not moved away. Three of the brethren came up to him directly, and seemed to be only waiting for the word. This morning's post brought the enclosed letter, which I will thank you to read to the meeting, and give us some advice how to act.

I am, &c., JAMES GREEN.

[Summons the scoundrels before a magistrate, and get their license withdrawn.]—Ed. *Antidote*.

LETTER RECEIVED BY MR. GREEN.

Sept. 30th, 1857.

SIR,—I shall not say much to such a scamp as you are—but I wish to tell you that if you keep coming to our meetings to hear all you can, and then go and put a lot of lies in the *Antidote*, you shall soon have something to put you quiet—for I can promise you it's ready for you and your friends at the first chance; and any of old Brindley's lot that come shall have a donation that will be awkward to carry.

You disturbed the people of God too long, and I tell you that he has chosen this people to execute His judgments upon the wicked, and to establish truth and righteousness in the earth—and so we are not going to be annoyed any longer by such a wicked liar as you are—so remember, from your friend, &c., &c.,

A MORMON.

ANOTHER CASE OF MORMON VIOLENCE.

DEAR SIR,—Having attended several of your valuable lectures, I resolved to go and hear Ezra Benson for myself on Tuesday night last, at Thorp Street Chapel, as it had been given out in most of their chapels that he would preach there that night. So, with a friend or two, I set out. When we reached Thorp Street all was closed and in darkness. We went thence to Allison Street, and there we found the chapel very dimly lighted. We applied for admittance, and met with a very rough reply, that it was a private meeting, and we could not go up. Well, we took it very patiently for a while, and then went up the stairs. We were met by some ten or twelve of the Mormons, all armed with sticks, which were freely used by them upon our devoted heads. Not one of us had a stick with us, or they might have said we came to cause a disturbance, and they had only used them in their own defence. If they are to use violence to prevent the public from entering a public place of worship, it is time that some proceedings were taken to enforce that right. One of my friends succeeded in wresting one of the bludgeons from them, which we carried away with us. Yours respectfully, C. J.

[Can the Mormons wonder if, bye and bye, men thus treated should turn round upon them and treat them after their own example? Take such cases before a magistrate, or ask the Journal's opinion.]—Ed. *Antidote*.

EVIDENCES IN SUPPORT OF DIVINE TRUTH.

LECTURE 3.—MIRACLES.—CHRIST'S POWER OVER LIFE AND DEATH.

Summary of Dr. Brindley's Lecture, Monday evening, September 28.

THE crowning evidences of Christ's miraculous powers were now to be considered. Not only had He power over the elements, and over health and disease, but even the dead heard His voice, and the grave yielded to His commands. The three cases recorded by the Evangelists, of the dead raised to life, had distinct features peculiar to each. In the one instance, that of the daughter of Jairus, the ruler of the Jewish synagogue, the object of the miracle had but *just expired*. The son of the poor widow of Nain had been dead some time, and was being *borne to the grave*. While in the case of Lazarus, the body had actually been *laid in the grave*, and the tomb closed up.

Then, again, there were to be taken into account the different conditions in life, and their various relationships to Christ. The family of Jairus were people of note, and he himself a man of authority and influence. The widow of Nain lived in obscurity, known only to the poorer neighbours by whom she was surrounded. In all probability she had never seen Jesus, for this is the only time He visited her city. She neither thought of obtruding upon Him her humble sorrow, nor could she have supposed for one moment that He would seek her out. It was different with Lazarus. He was the personal friend of Jesus, and all his family were very dear to Him: Jesus loved Lazarus. And before He exercised His divine power in restoring him to life, He showed His natural affection and human feelings, "Jesus wept."

There were yet to be considered the differences in the manner of working these miracles. Our Lord entered the house of Jairus, and having dismissed the minstrels that had already arrived to do honour to the dead, He "took her by the hand, and the maid arose." At Nain, our Lord stood beside the bier on which the dead body of the widow's son lay, and called to the dead, "young man, I say unto thee arise." But as He stood before the grave of Lazarus, when they had rolled away the stone from the mouth of the cave, "He cried with a loud voice, 'Lazarus, come forth.'"

Now, these distinctive features in the three cases were important; setting aside, as they did most completely, all cavil as to the reality of their death—as to the motive of Christ in restoring them in particular, and as to the means employed by Him in raising them from the dead. They were either just dead, being borne to the grave, or actually laid in the grave; they were of the wealthy, the poorest, and middle classes of society; and they were raised to life by lifting up by the hand, or by calling

upon the dead body to arise, or by commanding the dead to come forth from the grave. "I AM the resurrection and the life," said our Lord, "he that believeth in me, though he were dead, yet shall he live." And in the presence of thousands, and to the astonishment of all, He established what He affirmed, and accomplished what He promised.

To examine a little more minutely the accounts furnished by the Evangelists, let us first take the case of Jairus's daughter. St. Matthew tells us, chap. ix., 24, that when our Lord declared, "the maid is not dead, but sleepeth, they laughed him to scorn." The people, therefore, were put forth. He then manifested His divine power; lifting up the maid, and instantly imparting life to the body that was dead; for "forthwith she arose and walked." That they might see, too, not only that life, but also health, was restored, "He commanded that something should be given her to eat, Mark v., 43. Had they not "laughed him to scorn," they might have afterwards declared that she was not really dead; but now their mouths were stopped, and they were covered with confusion. As the little daughter was but 12 years of age, there is a probability, that for very many years she lived, a living testimony to the Messiahship of Jesus, and a continual rebuke to profane scoffers.

The exceeding beautiful simplicity of the short but affecting narrative by St. Luke, chap. vii., 11—15, of the raising of the Widow's Son at Nain, was without a parallel. Any addition to it could only mar its wondrous grace. "Now when He came nigh to the gate of the city, behold there was a dead man carried out, the *only son* of his mother, and *she was a widow*, and much people of the city was with her. And when the Lord saw her, *he had compassion on her*, and said unto her, *weep not*. And he came and touched the bier; and they that bare him stood still. And he said, 'young man, I say unto thee, arise.' And he that was dead sat up, and began to speak, and *he delivered him to his mother*." We challenge the whole range of human compositions for an example of equal power and sublimity, expressed in language of so much touching sweetness.

St. John has given us a fuller account, chap. xi., of the miracle wrought at the tomb of Lazarus, because that Lazarus was intimately known to, and loved of, Jesus. We see that many of the Jews followed him to the grave in company with the sister of Lazarus. Now the Jews had previously declared that Jesus had a devil, and that by the power of Beelzebub, the prince of the devils, his miraculous powers were exercised. Jesus, therefore, thought this a fitting opportunity to convince them that it was by the power of God, and not, as they blasphemously asserted, by the power of the devil that he did these things.

"Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me." There is an awful grandeur in the working of this miracle. The absolute command of Christ, who was to take away the sting of death, and triumph over the grave, is here strikingly displayed. Standing before the cave of death, surrounded by a multitude of infidel mockers, "He cried with a loud voice, 'LAZARUS, COME FORTH!'" What a thrilling anxiety for a moment must have filled the minds of those who heard him, and with what awe and alarm must they the next moment have gazed upon him that was dead, as he came forth, "bound hand and foot with grave-clothes, and his face bound about with a napkin." The bands are loosed, and he lives and moves before them.

Such are the characteristics of the miracles of Christ. Such were the evidences he gave of his divine power, and divine mission, and as a consequence it followed that thousands who were witnesses of his miracles "passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the same." Let every unbeliever weigh well this evidence, and let him put to himself in candour, whether miracles of such a nature must not be considered genuine; whether their being genuine does not prove that he who wrought them exercised a divine as well as human power; and whether the religion he taught ought not upon the strength of such credentials to be received as of divine origin.

MUIR ON PROPHECY.

A JUMBLE OF NOTHING.

THE following impious stuff was mouthed forth on Sunday evening week, with the usual Yankee twang, by Mormon Elder Muir, whose unholy mission is the plundering of the working people of the Warwickshire district, and by lying pretences cajoling them into setting out to the Salt Lake sty, where further robbery, prostitution, and murder await them.

This atheistic blasphemer took his text from the sacred volume, the book of Nahum ii. 4, "This prophecy was to have a literal fulfilment, and is seen in the running of carriages on rails (!) I do not know that I have any particular time allotted me, but I believe I shall gather again to Utah. I might take in the prophets Joseph and Brigham—their prophecies are fulfilled. For instance, Brigham says, 'Bring yourself and your money.' He foresaw that an army would be sent to Utah, and that tradesmen in America would send their goods over for sale. By the time they reach the soldiers will have left, and consequently the saints will be able to buy things at a great advantage (!!)

"If I lay hands on the sick I expect them to recover, and I will have nothing else. I prophecy a famine on this land. The saints are building store-houses, and in some of them they have sixteen years' wheat in reserve (!) To you, strangers, I say, flee from this land—and to the saints, save your money, and get out of this country as soon as possible. Elders speak as one having authority. The law

cannot take hold of me, I have never been found drunk, nor swearing (!!) There are prophets in this land, and you may all become prophets with our hands laid upon you. In the Warwickshire Conference seventy-five are ready to emigrate. You who will not emigrate, that have the means, I prophecy that you shall apostatize."

A pretty specimen of a prophet, truly. This man has been one of the worst blasphemers and profane swearers of the whole tribe. [See various numbers of the *Antidote*.] Two months ago they had 300 ready to emigrate—these are now reduced to 75!

THE "ANTIDOTE" AND ITS MISSION.

MY DEAR SIR,—You will please to accept of the inclosed 5s., together with my sincere thanks for that manly courage and Christian zeal that hath prompted you to come forth to expose that worst of all systems, Mormonism. Sir, I am only a poor hard-handed son of toil, shut up in the manufactory from Monday morning till Saturday evening. If my means were equal to my wishes I would have sent you twenty times the amount. I am one of those that can appreciate your labours. I well remember the lecture that you delivered in the Circus Chapel, that now is nearly twenty years ago, in counteraction of Socialism. I have not forgotten that beautiful exposition of Divine truth you then delivered. Whatever doubts I then entertained on the Divine origin of the Scriptures, after that night they all disappeared. In reading the Bible I soon saw how God could be just, and at the same time the justifier of the ungodly that believe in Jesus. Soon after I became the subject of true repentance towards God and faith in the Lord Jesus Christ. I sought baptism at the hands of the Rev. T. Swan, then minister of the Baptist Church in Cannon Street, and thereby became a member of that Church, and I am thankful to say that I have been enabled to continue so until the present time. Dear Sir, I had never seen your face nor heard your voice from the time I saw you in the Circus until you lately appeared in the Music Hall against Mormonism. Sir, it has been a constant grief to me, ever since, to hear of the great losses you have sustained, and that your fair fame should be injured in thus trying to do good. Sir, the dark village where I came from, not more than ten miles from your own residence, is full of Mormonism. I have two brothers and two sisters Mormons. For years I have been trying to expose this vile system. I thank you most heartily for the *Antidote*; I have been enabled to supply every house with one; and I do hope, Sir, before long to supply every individual in that place with one—so that in some humble measure we have been co-workers together. Sir, I have often wondered how it was that our orthodox dissenting ministers, whose piety and ability none can doubt, could rest whilst this vile system was so on the increase; and I am still more surprised that the clergy have not taken it up. How can they be Zion's true watchmen, if they do not give the alarm when danger approaches?

I am, my dear Sir, yours truly,

J. S.

Brearley Street West, Birmingham.

[REPLY TO THE ABOVE.]

Knightcott House, Leamington,
Sept 30th, 1857.

DEAR SIR,—I regret exceedingly that my incessant occupations prevented an earlier reply to your deeply interesting and very gratifying letter, which was placed in my hands on Monday night, and which I think of so much importance that I shall read the same to-morrow evening, and afterwards publish it in the *Antidote*.

I assure you I feel deeply grateful to Almighty God that I have been made instrumental in confirming you in an humble dependence upon his revealed word and promises. It is my earnest prayer that you may be rooted and grounded in Christ, building up your faith on that only sure foundation which can withstand all the temptations within and without, and give you peace at the last.

I thank you for your generous contribution, and trust that all our efforts may redound to the glory of God and to the everlasting good of our own immortal souls.

I hope your own missionary exertions in your own native village may be blessed by God, and that many may be induced to give up their evil ways and follow after truth. Believe me yours most sincerely,

To Mr. J. S.

JOHN BRINDLEY.

TRIAL OF ELDER JOHN HARDY.

(Continued from page 112.

"I will now devote a small space to Elder Wallace, and then to the trials.—It will be seen by the above that Elder Wallace was witness against Adams for teaching this doctrine, and voted to disfellowship him; at another time we see Elder Wallace at a conference assisting by testimony and vote to cut off a sister for committing adultery! when it was fully proved that it was done under the sanction and authority of Elder Adams. Again you find Wallace admitting in the course of my trials, that he conversed with me freely on the iniquity of these men, previous to his going to New Bedford; and again you have it proved on my trial by three witnesses, that Elder Wallace stated in their presence that he confidently believed that Elder Adams had cohabited with three sisters in the church, calling their names, and then on his return from New Bedford and resuming the same conversation with me, his conscientious soul was so shocked that he hastened immediately to Adams and Smith and eases his *tender conscience* by writing an affidavit that Elder Hardy had said that Adams and Smith were guilty of whoremongery. What news this must have been to the conscientious Wallace—how *green* he pretended to be about that time, in regard to innocent Adams and Smith. Elder Wallace, the man to complain of me slandering Elder Adams! He throw the first stone—the Lord pity him and give him an honest heart—and let men beware hereafter how they make a confidant of George B. Wallace.

"Trial of Elder John Hardy, charged with unrighteously slandering and traducing the characters of Elder Samuel Brannan, G. J. Adams, and William Smith.

"Elder Joseph Ball in the Chair. Elder Brannan's case first on the docket. Elder G. J. Adams counsel for the accuser. Elder J. Hardy his own counsel.

"The charge was first read by Brannan at a meeting held in Suffolk Hall, October 12th, 1844. Elder Hardy

pleads not guilty. He then proceeded to read an affidavit made by Elder Wallace, when Elder Hardy objected to their proceeding any farther until Elder Wallace could be present—unless they had other testimony—which not being the case, the trial was postponed until Tuesday evening, October 15th, when the trial was again resumed, and the affidavit of Elder Wallace read, the substance of which was that Elder Hardy said in a *private conversation* that Brannan, Adams, and Smith were guilty of whoremongery. Wallace, being present, certified that the affidavit was true. Elder Hardy denies using Brannan's name in that manner. And Elder Wallace was the only witness of fact. After some remarks from the respective counsels, the decision of the matter was deferred until the case was tried.

"Elder Adams charges Elder Hardy with slandering him by saying he believed him to be a whoremonger, as set forth in the affidavit of Wallace. Elder Hardy pleads not guilty of slander, 'unless truth is slander,' but admitted the truth of the affidavit in relation to Adams.

"Elder Adams counsel for himself. Elder Hardy counsel for himself.

"Elder Adams calls Sophia Clark—she testifies that she heard Elder Hardy call Adams the same as set forth in the affidavit. Cross-examined by Elder Hardy: Could not remember the words, but it was materially the same; and being pressed for the words, she says Elder Hardy called them 'bad men.' Mary Brown, called for Adams, testified that she was present with Miss Clark, but she either could not or would not testify anything material. Thus ended the testimony for Elder Adams, which was all needless, as Elder Hardy admitted the truth of the affidavit with regard to Adams.

"Elder Hardy then calls the testimony for the defense. Calls Elder G. B. Wallace. Q. Did you not tell me that you confidently believed that Elder Adams had cohabited with sisters W * * * *, W * * *, and B * * * * ? A. I did not. Q. Did you not tell me, just previous to your going to New Bedford, that Smith and Adams taught and practised the plurality wife doctrine? A. I did not!

"At this stage of the trial Elder Bickford and some others complained of the unfairness of Elder Ball, the President—on this occasion, he leaning on the side of Adams; but he was finally allowed to preside, Elder Hardy not objecting. Elder Hardy then called upon Elders H. Trim, Chas. Cram, and W. Hobby, who severally testified that they heard Wallace say in my presence that he had no doubt but Adams had cohabited with the three females spoken of above!

CHALLENGE TO MR. ORSON PRATT.

THE Elders of the Church of Jesus Christ of Latter-day Saints are sent forth by commandment from God with a message of truth from Heaven.—*Mill. Star*, Sept. 26, 1857. I undertake to prove that to be a blasphemous falsehood, and will meet Mr. Pratt in Birmingham, London, or Liverpool, on equal terms, to discuss the same at any time he will fix.
Leamington, Oct. 1, 1857. JOHN BRINDLEY.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor, Saturday, October 10, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 17.

SATURDAY, OCTOBER 17, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

NOTICES.

Under the head of "Books" the name of Mr. Wallis appeared for the sum of 10s. This sum was not money collected, but an amount given by himself for a special object.

Proceedings at Bath in our next.

May be had of the publisher, Mr. Guest, free by post, 1s, Hawthornhwaite's "Adventures among the Mormons during the last eight years."

BIBLE DEFENCE ASSOCIATION.—On Thursday, October 15th, Dr. Brindley will deliver the fifth of a course of Twelve Lectures on the Existence of God in the Works of Creation. The Animal Kingdom:—"The Digestive Organs." To commence at eight o'clock. Admission 2d. and 3d. each. On Sunday evening next, October 18th, Dr. Brindley's Scripture Readings from the Old Testament. Subject—Jacob's Ladder. "And the top of it reached to heaven."—Gen. xxviii., 12. Admission free. No collection.

ON MONDAY EVENING NEXT, AT THE CORN EXCHANGE, A MEETING

Will be held of the friends of the Association, when rules will be submitted for adoption by that meeting; and a committee and officers be appointed in connection therewith.

Dr. Brindley's Lecture on that evening will commence punctually at half-past seven o'clock, and conclude by a quarter past eight, when the business above referred to will be proceeded with. FREE ADMIS-
SION to Lecture and Meeting. A collection at the close to defray expenses.

The Antidote to Mormonism and Infidel Error.

SATURDAY, OCTOBER 17, 1857.

"SUPPRESSION OF MORMONISM IN AMERICA."

CLOSING OF ALL THEIR CHAPELS.

WE are exceedingly glad to be able to give additional evidence of the interest now attached to the Mormon question by the public press. The *Bath Journal* of Saturday last has an article of the right kind. It is a plain honest treatment of Mormon teachers, and Mormon doctrines. It calls both by their right names, and points to the duty of all in authority to exercise that authority for the legitimate suppres-

sion of an organised system to promote vice and immorality. And it furnishes an example and a reason. Mormonism must be suppressed. It is a *nidus* of evil incubation that ought not to be allowed to generate further its monstrous growth.

Still let all be done with dignity and Christian propriety. Let there be no mere noisy vulgar opposition, nor any Sunday brawling. "Sanctify the Sabbath, and keep it holy." In visiting the Mormon meeting houses, go only for the purpose of obtaining information of their real proceedings, and then attend only in such small numbers as may be necessary to secure your safety; and consisting only of those who have command over themselves and are actuated by a right motive.

The Americans have set us an example. It appears they have determined to put down by the strong arm of the law the further propagation of such filthy principles by such filthy miscreants. The following is from the *New York Herald* as quoted by the *Birmingham Daily Press*:

"The Mormon newspaper published in this city has suspended, after an existence of two years and seven months. A few days ago imperative orders were received from headquarters that *all places of Mormon worship in this city be suspended*, and the newspaper discontinued. The order was immediately complied with. The saints here are in a quandary, as no reason is given for this sudden movement, and were taken all aback. There were some fifteen Mormons connected with the paper, only one of whom is an American. During its existence they have been the means of sending some 3,800 persons to Deseret; many of whom of the lowest class of European emigrants. The principal Mormon locality in this region is on Tom's River, New Jersey. The Mormons connected with the printing here, and probably all, contemplate going to Utah next spring, it being now too late in the season to go there. They were in hopes of arriving there in the spring, before the United States troops reached Deseret, as they supposed the troops would go into winter quarters. At first the Mormons here looked with little fear on the troops about to go to Utah, and only ridiculed them, thinking they would have no difficulty in throwing dust into their eyes. They don't like the present commander; they are distrustful of him, are down on Mr. Buchanan for appointing him."

It is an important question to what extent Mormon preachers of atheism, adultery, and robbery in our own country are entitled to partake in the

benefits of the Act for Freedom of "Religious Worship." In our next impression this will be more fully considered, and the Act itself will be referred to.

In the mean time let us all move with caution. Let there be no mob influences nor anything done that can even by the Mormons themselves be so represented. Pursue vigorously, but with dignity; and let the majesty of the law, and the supreme goodness of our cause be the strength on which all members of the "Bible Defence Association" rely for success, under God's blessing.

A MORMON DREAM, AND THE INTERPRETATION THEREOF.

A GENUINE SAMPLE OF BLASPHEMOUS FUSTIAN.

SIR,—Having visited the Mormon den in Milk Street, in company with a friend, I heard the following remarks by Elder Neslin. After a good deal of abuse against the Gentiles he said:—"On my passage to the Salt Lake, whilst I was asleep in my carriage, I dreamed that I came up a pair of stairs into a long room where was a lot of armed men, who, as soon as they saw me, drew their swords, and coming towards me, said, 'Here is a Mormon.' I said, 'Well, if I am, what of that?' They then made a thrust at me with their swords. I defended myself as well as I could with my hands, till at last I was wounded in the shoulder, and bled profusely—when I looked, and at one end of the room, I saw a man seated at a desk, behind a sort of platform, whom I knew to be Brother Brigham. I went up to him, and said, 'Brother Brigham, these men want to kill me, but they can't.' With that I went over to him, and found myself all at once in my native city amidst a great concourse of people. Brother Brigham took me under a large cloak that he had on, and there came a sacred light around us in a circle, so that the mob which was after us could not get at us. There was a path made for us, and we got safe away. A short time after I was at a choral of the seventy, when the president said he would not preach a sermon that night, but if there was any one there would prophesy or tell a dream, they might. I thought it would not be out of place to relate mine, and after I had done so, an Elder asked if they would like to know the interpretation. They said 'Yes,' on which the Elder said, 'Brother Neslin, you will be called to go on a mission—you will go, and will have a great deal to contend with, but the principal one will be the celestial law, or plurality of wives. Three more of the Elders arose, and said that was the correct interpretation, for they had it revealed to them at the same time!" He then went on to say, "They may call us adulterers, whoremongers, and thieves, but we shall judge the world! The wicked shall be cut off—we shall elect Jesus Christ for king, and righteousness shall rule the earth."

BRIGHAM YOUNG; OR ELEGANT EXTRACTS FROM THE WORDS OF THIS BLASPHEMER'S OWN MOUTH.

(From the *Deseret News*, published in Salt Lake, Aug. 12.)

"THE time must come when there will be a separation between this kingdom and the kingdoms of this world, even in every point of view. The time must come

when this kingdom must be free and independent from all other kingdoms. Are you prepared to have the thread cut to-day?

"Now, let me tell you one thing, I shall take it as a witness that God designs to cut the thread between us and the world, when an army undertakes to make their appearance in this territory to chastise me or to destroy my life from the earth. I lay it down that right is, or at least should be, might with Heaven, with its servants, and with all its people on the earth. As for the rest, we will wait a little while to see; but I shall take a hostile movement by our enemies as an evidence that it is time for the thread to be cut. I think that we will find three-hundred who will lap water, and we can whip out the Midianites. Brother Heber said he could turn out *his women* (Query—What is the strength of this Amazon force?) and they would whip them. I ask no odds of the wicked, the best way they can fix it."

"Again, on the 26th of July, the Mormon leader said:—'Woe, woe to those men who come here to unlawfully meddle with me and this people. I swore in Nauvoo, when my enemies were looking me in the face, that I would send them to hell across lots if they meddled with me, and I ask no more odds of all hell to-day. If they kill me, it is all right; but they will not until the time comes, and I think that I shall die a natural death, at least I expect to. Would it not make any man or community angry to endure and reflect upon the abuse our enemies have heaped upon us, and are still striving to pour out upon God's people?'

"Brigham's violent example is followed by the other preachers in the territory, who vie with each other in stirring up a spirit of hatred to the United States and hostility to the troops on their way.

"An immigration of four thousand persons was passed on the plains by Elder Richards's (the mail) party. There were eight or ten distinct trains, each under the guidance of its own elder. The immigrants were passed between Independence Rock and Fort Laramie. The party also passed a portion of the United States troops between Fort Laramie and Fort Kearney. The commanding officer was unknown, nor did Mr. Richards ascertain the exact number of troops, but he presumes they were the greater number of the force intended for service in Utah.

"The present Mormon population of Utah is estimated by Elder Richards at 60,000. There have been some fluctuations in the population since the last census, but the arrivals have exceeded the departures. The total population of the territory, Gentile and Mormon, is 80,000."

MORE MORMON VILLAINIES.

Important Article from the "Bath Journal."

A HINT TO MAGISTRATES.

"If the law is just, which punishes those who are guilty of polygamy and of the seduction of young females, under false pretences, to become inmates of brothels, such law ought to be extended to punish those who publicly teach that it is right to do so."

"A Mormon, of the name of Hanham, is accused of teaching the one crime and of practising the other. He is accused, by a correspondent of a cotemporary, of seducing a young woman, Mercy Shore, of Farmborough; of

baptising her as a Mormon for the Salt Lake brothel ; of trying 'to poison her mind against her father, mother, and friends,' and advising her to deceive them by falsehoods, quoting scripture in support. 'She was to deny "belonging to the Mormons," and to tell any one who asked her anything about it, "to mind their own business." "If my father was to ask me, I was to swear I was not a Mormon, and that he (Hanham) never baptized me. I told President Hanham I could not swear to a lie; he told me if I read my Bible I should find that a whole house were saved for telling a lie !",

"On one occasion," says the correspondent alluded to, 'when Mrs. Hanham was in the town, to use the words of Mercy Shore, he "pulled me near to him, and put his arm round my waist, and kissed me, telling me he knew I should never desert him, and he would lose his right arm rather than lose me from the church, and he would be responsible for all the lies I told to Mr. Parrott or any of the Bath Anti-Mormon League."

"If all this be true, and much more stated by lecturers and others at public meetings, such a man, weekly, and almost daily, preaching to young people the most pernicious doctrines, under the pretence of scripture sanction, can be nothing less than a public pest. We should not credit what is stated but for the fact of a verbal report of a sermon at the Mormon meeting-house having been reported several months ago for this journal, and duly inserted, in order that the public might know the danger of moral contamination of such a place opened to the youth of the city who may be induced, from curiosity or otherwise, to enter it. This sermon was one which pronounced polygamy to be the doctrine of scripture, and essentially necessary for the propagation of the species, and most grossly was this worst of all vices taught and blasphemously enforced by perversions of the Holy Word. The report to which we refer is veritable, and such as can be sworn to; it passed by, however, as a dead letter, the magistrates and the public apparently equally unconcerned.

"We have now, however, a great, increasing, and most wholesome furor against Mormon iniquities. Several have undertaken to exhibit them in their true light, for which purpose public meetings have frequently taken place.

"Is it by defect of law that such offences against scripture and reason and the moral welfare of society should be continued in defiance of such public condemnation? or is it the consequence of magisterial apathy?

The indignant populace break the windows of the Mormon chapel, hoot the minister and his followers, and the magistrates tell them they (the Mormons) have a right to worship God (?) in their own way, and must not be molested !

"With all possible respect for perfect freedom of conscience, we deny the right of any one to openly and periodically, under the guise of religion, teach those things, the practice of which is prohibited, and which are vices of no dubious character, but such as the whole civilized world condemns.

"If there is no law to prevent such teaching, there undoubtedly ought to be. If there is such a law, it ought to be enforced; and until the magistrates and the public concur to this extent, the violation of the peace will doubtless be the consequence. However contemptible a body the Mormons may be, the danger of their teachings to the youth of the city of both sexes is a very serious matter."

TWELVE LECTURES ON THE EXISTENCE OF GOD IN THE WORKS OF CREATION.

SECTION I.—INANIMATE NATURE. LECTURE 3, BOTANICAL STRUCTURES.—Thursday, Oct. 1st.

THEIR attention had already been called to those wondrous remains of vegetable life which geological research had brought to light. To night it would be their business to examine into the nature of vegetable growth. The organic law, or law of life, was a very wonderful law. He should endeavour to show that in all organised bodies there was a principle constantly at work that could not be explained or accounted for by secularist philosophy, and that was not a consequence of any *known properties* necessarily belonging to those bodies.

Inorganic bodies as stones, metals, and earths had a fortuitous origin, increased in bulk by the addition of like particles from without, and were destroyed by mechanical or chemical agency. *Organic* bodies proceeded from a parent germ, of a like nature with their own future condition; they grow from within by the assimilation of food unlike their own bodies; and came to an end by death, or by the withdrawal of that mysterious principle called life. Plants as well as animals were organic bodies; and assumed each in its order its own proper outward form, and distinguishing characteristics by the operations of the organic life.

He had said that the assimilating power of plants was a very wonderful power. There were no fewer than seventy thousand distinct species of plants. All these proceeded equally from a simple *cell*. Botanical like animal structures were made up of cellular tissues. Each leaf and branch of a tree was a mass of minute cells, in which were elaborated the peculiar materials necessary to that particular kind of tree.

The origin of a tree or plant of any kind was a seed germ. In some instances the seeds themselves were so minute that very many thousands might be held in the hollow of the hand. Yet each of these seeds had within itself a little cell endowed with its own organic life. Take one hundred such seeds, but each belonging to a different species; cast the whole into the same plot of earth, and watch the results. The moisture of the soil, and warmth of the sun soon caused the little cell in each of those different seeds to expand itself and then to absorb into its hollow recess the elementary gases contained in the soil, and to produce out of those gases other like cells. Now these cells then set to work to produce out of the same gases the particular kind of substance proper to that particular species of plant to which each separate seed belonged. And although the seeds of a hundred different species had thus been cast into the same common soil, and fed upon precisely the same kind of food, yet by the organic life each of those seed germs *assimilated* or converted that common food into totally different conditions,

built up tissue after tissue of cells into varying organic forms, and within those cells secreted substances that gave to each its own proper colour, smell, and properties. There were one hundred seeds, belonging to one hundred different species ; and accordingly although all have germinated and grown up under precisely the same conditions, yet each seed true to its own distinctive life or organic nature has produced a plant in many essential particulars distinct from all the rest, but such as has ever been produced by like seeds, with only those slight variations that artificial culture, or local conditions may have brought about. The seed of an apple never becomes a potato, the seed of a daisy never becomes a rose.

No examination of the seed itself, or of its opening cell, could lead you to suppose that either of those seeds would ever become the one or the other of those plants. Neither can chemistry or any other physical science explain how it is that those separate seeds or germs should out of the same common elements *assimilate* such different kinds of substances, and build up their cellular tissues into plants varying so widely in outward form and inward properties.

Neither are any known laws capable of explaining to us how it was that originally all those seeds were made to possess, each its own peculiar life or organic nature ; and to perpetuate each its own distinctive species, by that wonderful internal property of *assimilation*. Chance could not have done this. For if they were in the first instance thrown into those differing shapes and qualities by chance, the same chance would have gone on continually varying them, so that the individuality would have been lost as each race died out, and other forms and developments sprung up in their place.

We see, however, that so far from the doctrine of chance explaining these results, it only increases the difficulty of explanation. For there is the fact that each seed contains within itself the power to reproduce itself and nothing else. By an arbitrary, but unvarying arrangement, it can assimilate the food it takes into its cells into its own peculiar nature, but not into the nature of any other plant ; and can transfer to its own seed germs the same distinct organic life by which it shall repeat the same precise operations.

Who gave to all those seventy thousand species of plants their separate and peculiar organic existences, by which they have within themselves the power to reproduce themselves through an endless but never varying series. What is that organic life, by what subtle processes of chemical elaboration does it accomplish its purposes ? The Thallogens and Ferns of our own day are the same as the Thallogens and Ferns met with in the coal formations—who or *what*, if the secularist like that term better, created the first Thallogens, and caused them to remain Thallogens for ever ?

SCRIPTURE READING, SUNDAY EVENING, OCTOBER 4, 1857.

TRIAL OF ABRAHAM'S FAITH.

To understand rightly what it was that was accounted to Abraham for righteousness it would be necessary to take a review of God's dealings with him.

In the 13th chapter of Genesis, verses 1 to 3, Abraham is called upon to leave his country and his kindred, and a promise is given to him of a future blessing. At verse 4 it is written, " So Abram departed." Here was the first exhibition of his obedience—the first sign of his faith in God's promises. Abraham was then 75 years old. At verse 7 the promise is renewed ; and again Abraham's faith is manifested, by his at once building there an altar unto the Lord. In chapter xiii., verses 14 to 17, the promise is repeated.

Eight years later, when Abraham and Sarai were still childless, and Abraham's wonder and astonishment were increased, the promise is once more made, and even more emphatically than before, that his posterity should be as the stars of heaven for multitude. " And he believed in the Lord, and it was accounted to him for righteousness." —Gen. xv. 6. So that it was Abraham's implicit obedience, and unwavering faith that was counted to him for righteousness. It is not said that any particular acts of Abraham's life, or all the acts and outward conduct of his life, were counted to him for righteousness—but his " believing in the Lord," it was counted to him for righteousness. St. Paul, in writing to the Romans, at the 4th chapter, 3 to 9 verses, and verses 9 to 22, explains and illustrates this, as he does also in the 6th verse of the 3rd chapter of his Epistle to the Galatians.

This should be clearly borne in mind, because there were in the present day those who declared that it was the life and conduct, and several acts of Abraham's life that constituted his righteousness ; and that we, if we imitate his example in all those acts, shall in like manner be accounted righteous in the sight of God. Thus his act of folly in listening to the foolish impatience of Sarai his wife, and taking Hagar to himself, through whom to raise up that promised posterity, is held up to us as a " righteous " act of Abraham's—an act commanded, and commanded of God, and intended as an example for our guidance and imitation ! No reasoning could be more manifestly incorrect, or more contrary to the facts as represented to us in scripture. God did not " command " Abraham to take Hagar to wife, neither did he sanction or fall in with it. This " bondwoman," and Ishmael her son, and his posterity, became not the children of the promise, but on the contrary, they were " cast out," and Abraham and Sarai have now to wait for fifteen years longer before they see the fruits of their faith, and Isaac is born to them. And then came that

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further and yet severer trial of his faith, that when this, the only child of promise, had grown up to manhood, Abraham is called upon to take "his son—his only son Isaac whom he loved," and to sacrifice him unto the Lord.

In the 22nd chapter of Genesis we have that most affecting account of the severity of Abraham's trial, and of his unshrinking faith in God's promises. In the first instance he was called upon to obey and trust in God against the evidence of all human *probabilities*—but here his faith is exercised against the evidence of all human *possibilities*. That Sarai should bear a son so many years after the time that nature points out was against all probabilities; and that Isaac should be slain, and yet be the father of a vast posterity, was against all possibilities. But neither that which was humanly improbable, nor that which was humanly impossible, caused Abraham to stagger in unbelief—God promised, Abraham believed; and it, his faith, was counted to him for righteousness.

Hence too, it is that the Jews, who prided themselves on being of the seed of Abraham, are called upon to "do the works of Abraham"; to exhibit the same *obedience*, the same *faith*. These were the works, as we have seen, that became righteousness to him, and that in like manner may become righteousness in us. As the Apostle declares (Gal. xiii., 9), "So then *they which be of faith are blessed with faithful Abraham.*" So that the blessing came through faith, and that same blessing through a like faith will be extended to all, whether Jew or Gentile—for by a like faith all become Abraham's children. Whence it is, that in the same chapter, just quoted, and at the 14th verse, the Apostle adds "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith." And in the closing verses of that chapter, he sums up all by saying, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise!"

TWELVE LECTURES ON THE EVIDENCES IN BEHALF OF DIVINE TRUTH.

SECTION II.—EVIDENCE FROM PROPHECY. LECTURE I.— CONCERNING ANCIENT COUNTRIES.—MONDAY, Oct. 5.

"We have a *sure* word of Prophecy."

So says the scripture. And undoubtedly, was there no other evidence in support of the divine character of the scriptures than the evidence derivable from the fulfilment of prophecy, it alone would be sufficient to shut the mouths of infidel objectors. It was a species of evidence that never had been met, and that never could be met. It was essentially the evidence of *facts*. The quibbling, cunning, and sophistry of pseudo philosophers had no chance here.

The Christian controversialist may take as bold a stand as he pleases upon this ground, and defy the whole band of anti-christian adversaries.

Infidelity had tried its best, and done its worst in almost every conceivable direction—it had even affected to ridicule the prophecies themselves, but it never ventured *now* to grapple with the almost every day increasing historical testimony to their really inspired character.

Infidels were fond of prating about the necessity of exact evidence. They did not like to be cheated into a belief of the inspiration of the scriptures; they wanted *facts*. Very well, let facts alone decide the question. In this instance let argument be set in the background, and submit the case to an appeal to palpable, veritable, stubborn facts.

Prophecy is here the match for them. No straining of human capabilities can possibly account for the fulfilment of a prediction or predictions hundreds and thousands of years after the prediction goes forth. *Man cannot see into futurity.* He may hazard opinions as to the results or consequences of what is now taking place, and open to his observation—but he cannot possibly determine what circumstances may hereafter arise to produce other and different results to nations and peoples yet unborn.

In like manner, too, had he a foresightedness and discernment that would enable him to trace to a final issue causes now in operation, he must still remain in the dark as to the way in which that issue would be affected by other and after causes beyond the ken of human observation. For the sake of argument yield it that a shrewd observer, of experience and high reflective powers, *might* be able to predict the increased prosperity or downfall of a nation within a given time, yet would he be wholly incompetent to conjecture even how long that new condition would remain undisturbed by influences that might hereafter arise, but which at present were in the dark womb of futurity.

If it can only be shown that particular predictions were uttered against particular countries long before the time of their accomplishment, uttered by men far removed from those places, and not living to see the fulfilment of their prophetic declarations—and that those predictions have continued in force for hundreds and thousands of years—why, then, surely it might be fairly urged that they were not the wild ravings of enthusiasts, nor the impudent assumptions of ignorant pretenders.

One other protection against imposture may yet be required. Who is the person that bears witness to the fulfilment? Prophecy is often dark and mysterious until it is fulfilled—giving scope to the ingenuity of deceivers desiring to entrap the unwary. Who is it that confirms the prophetic denunciation? What was his knowledge of the country? what his capability of doing justice to what he saw? And finally, was he enemy or partisan?

All these questions shall be satisfactorily answered. He was a man that by the common consent of friends and foes was the most accomplished historian, the most exact observer, and best delineator of what he observed of any man of modern times. He wrote from personal experience, and only described what he saw. Before setting out upon his travels he declared that the Old Testament prophecies were "bombastical rant, full of extravagant metaphor, *without application*, and destitute of meaning."

THAT MAN WAS THE INFIDEL VOLNEY.

He travelled extensively through the Eastern country, where formerly those ancient cities of Babylon, Idumea, and the cities of the Plain, astonished the world by their greatness and power. Yet when at the very zenith of that greatness, and when they appeared destined to continue for ever, then it was that the prophetic declaration went forth that "*destruction upon destruction*" should come upon them; that they should become a "*desolation*" and "*perpetual waste*," never again to be built up, never again to be inhabited; they were to become "heaps for ever." So that "*the stranger that shall come from a far land*, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, shall say, '*Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger?*'" —Deut. xxix, 22—24. Their destruction is accomplished; and three thousand years after the prediction, and when it is almost forgotten that such cities existed, Volney goes forth, and as he gazes upon those ruined heaps, those desolate remains, this "*stranger from a far land*" exclaims, "Great God! from whence proceed such melancholy revolutions? *For what cause* is the fortune of these countries so strikingly changed? *Why* are so many cities destroyed? *Why* is not that ancient population reproduced and perpetuated?" Throughout his "*Travels*," and "*Ruins of Empires*," he points to circumstances by which unconsciously he fills up the minutest particulars in the prophecies, so that reading Volney and the Sacred Volume together, they are often the exact transcript of each other, and frequently the prediction and fulfilment are expressed in the same identical words. Let infidel objectors reply to their own witness if they can, and refute Volney the historian, in opposition to Volney their own infidel champion.

DELIBERATE MURDER OF FOUR MEN BY THE MORMONS.

Orcop, Herefordshire, Sept. 20, 1857.

DEAR FRIENDS.—I have taken the opportunity of writing these few lines to you, hoping it will find you all well, as it leaves me at present. My wife is very poorly, still. She has kept her room all the harvest—now she can come down stairs with help; so I have had all the work to do myself. I have had a letter from my son Charles in America, and he and his wife have left the Salt Lake Valley. He says he could not live there,

for their laws are abominable. Brigham Young will not let letters go there, nor come from there, without his inspection; and if they tell the truth they are burnt, so we cannot get letters from there. Charles and his wife stole from there, and came to the United States. He had no chance to let his brothers know, for they were not near him; so he made the best way he could from there. He says they are more devils than saints. They wanted to take his wife from him, but she would not consent. They told her she would go to hell. She told them she would rather go to hell than go to them. So they started off slyly, and walked 2500 miles. So they left poor Jim and family behind, and Henry and his family; and if they do not conform to their laws, they will cut their throats. Charles said he witnessed four young men that started off from them, and they overtook them and brought them back and cut their throats—so this is a fine Sion for the people to go to. Charles is at work in the States, and getting 12s. per day; and when he can get the means he is coming home—then we shall know all the truth about it. So I must conclude, hoping this will find you all well, as it leaves me at present. Good bye!

JOHN AND ANN HOLLEY.

TRIAL OF ELDER JOHN HARDY.

(Continued from last week.)

IN WHICH IS SHOWN THE VILE CHARACTER AND VILE CONDUCT OF MORMON PRIESTS.

"Here Elder Wallace arose, and proceeded as he said to explain, which so exasperated the usually quiet and honest soul (Eld. B.), that he arose and exclaimed with much feeling, 'Elder Wallace, you have stood up there and lied to-night—you know you have lied, and God knows you have lied, and now set down!' Elder Hardy calls Elder Phelps. Q. Did you hear Adams *admit* to me that he had cohabited with Sister B * * * *? A. I did. (Here something more was said against the President, Elder Ball, he appearing to wish to cover up some things. Adams stated that he was the great Apostle to the nations, stood as high as Paul, and could preside if he chose, but did not wish to usurp authority.) Adams cross-questions Phelps. Q. Did you think I meant what I said? A. I did. Elder Hardy, to Phelps: Did Sister W * * * tell you that Adams had cohabited with her? A. She did! Q. By Adams: Did she tell you the same concerning other Elders? A. She did! Adams here stated that Sister W * * * was a liar, and could not be believed under any circumstances. (This is the course Adams and Smith took with all my female witnesses)—Whereupon Elder Hardy calls Mr. Hicks. Q. Did you hear Elder William Smith say that sister W. *knew too much to be out of the church*, and he would baptize her when she wished? A. I did! (The reader will here notice that according to Adams, this sister was one of the greatest liars imaginable, while Smith was ready to receive her into the church at any time, saying that she knew too much to be out of the church. Query.—What did she know too much of—their iniquity?)

"Elder Dam, called by Hardy. Q. Did Elder Adams tell you at sister W.'s house that you might sleep with her? He did not! Here Elder Hardy called Elders Cram and Hobby, who severally testified that they heard Elder Dam testify that Adams *DID* tell him that he might sleep with sister W.! Elder Hutchins, called by

Elder J.
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and M.
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Elder Hardy, testifies that Sister I * * * * stated that Elder Adams, at her house in New Bedford, took her and Miss Susan Clark into a room and swore them into the secrets of a lodge, which secrets were not to be revealed under the penalty of their lives, and then told them that they knew more than the whole church in New Bedford! (Undoubtedly they did, of devilry.) And in connection with this I will extract a few lines from a letter sent from Boston by Elder G. J. Adams, to an Elder in New York:—‘I have just returned from New Bedford, and sister Susan is with me. I was S. U. (sealed up) to her last night—go it! She has a thousand dollars left to her, expects 400 or 500 dollars next week—go it again. I have no money, but expect some soon.’ To Elder Hutchins: Did sister H * * * tell you at her house that she believed the spiritual wife doctrine? A. She did—and wished me to see her husband, and blind his eyes on it, as he mistrusted all was not right! (Elder Adams and Smith visited this house often!) Elder Wallace again called. Q. By Elder Hardy: Did you not tell me at your house, just previous to going to New Bedford, that Adams and Smith taught the plurality wife doctrine? A. Elder Hardy came to my house, and said he thought there was ‘iniquity in the church, and said he could not and would not hold the office of President of the branch, and at the same time know of this iniquity in some of the heads of this church, and asked my advice about resigning his office. I told him I thought there was iniquity in the church, and told him to do as he thought best about resigning; and Elder H. replied that he knew of this iniquity, and he would expose it, if he was damned for it! Q. To Elder Wallace: Did you write an article for the *New York Prophet* in reply to another written by ‘T. A. L.’ of Oct. the 5th? A. I wrote an article about the progress of the church in New Bedford, &c. Q. Did you think that article signed ‘T. A. L.’ had reference to Adams and Smith? A. I think it alluded to some Elders. Elder Hardy here reads the article of ‘T. A. L.’ as follows:—

“Mr. Editor.—The advancement of Mormonism should be the first wish of our hearts, because we believe it to be the gospel of our Lord Jesus Christ. * * * Caution those who feel they are called to preach the glad tidings, that they mix not the pure gospel with unlawful things—such as Paul would not utter, much less practise. Let those of our elders who hang their weakness on the liberal sayings of Paul, study well the 9th chapter of Corinthians. As competent as he was to use all things with discretion, he held a tight rein upon all desires that would detract from his ministry, lest after preaching to others, he himself might become a castaway. There can be no contradiction to this assertion. The holy hypocrite is the most destructive serpent that can assail the happiness of the human family. Under the mantle of church power he can work a greater mischief than all the villains that parade society at large. Like the mole, he mines his way unseen, even to virtue’s citadel; and while you (having charity) think all secure, lays your fair fabric in ruins; but you are nothing the wiser—the victim is held under fear of the world’s exposure, and remorse of conscience is half stifled in the promise of a greater reward, by the false promise of this unsanctified caitiff, in the sight of God, than her true and faithful or betrothed husband could give her. Women,

as you value your soul’s salvation—your peace of mind, turn with horror and disgust from the outline of a man who would insult your ears and understanding with such indelicate teachings! Shun him as you would a draught of *poison distilled* from the deadly nightshade, or black-hemlock! Aye, more; for one would only kill your body, while the other would destroy your soul. Those who have free souls, this touches not; and far be it from me to shoot the arrow over the house and “hit my brother”—so let the “galled jade wince,” our conscience is at peace.” * * * *

“Elder Hardy then read an extract from a letter from Elder Adams in the next number of the *Prophet*, showing that the *coat fitted*, and that the ‘galled jade did wince.’ Here follows the extract:—

“By the tenor of one or two of your last week’s correspondents, I should think they thought your readers were very wicked; especially the Elders. Now I have never known any of the authorities of this church to teach anything but virtue, truth, and righteousness; and when I hear men making such an ado about virtue, I always think ‘there is something rotten in Denmark.’ Now the article of ‘T. A. L.’ made no charges—it is written by way of general caution, as will be seen; and yet Adams fathers it immediately. The arrow hit my brother.”

“Sister Macalister, called by Elder Adams: Says that Elder Adams conversed on the spiritual wife doctrine at my house. He said he had a licence to preach it in public. The reason he did not preach it in public, the people would take it in a wrong light. Elder Macalister called, testifies that Adams told him that he knew of three or four old maids he expected to be sealed up (married) to. Here ended the testimony. Then Elder Adams commenced the, anything but argument, for the defence. It was a tissue of misrepresentation and inuendoes, and insinuations, accusing me of having concocted a plan to divide the church, &c. I was an apostate, and would go to the devil, &c. He made use of the old and oft-repeated stories, such as he and Smith make use of when begging for money—viz., how much they had suffered, and the persecution they had undergone, and how much he had suffered by false brethren! This was the course made use of by Adams in his plea, instead of confining himself to the testimony that had been offered. He stated in regard to his admitting that he had cohabited with sister B. He had said the same a hundred times!!! A great Apostle to the Gentiles in company with the elders—thus trifling with the character of females!! Adams says he was only joking, and the church that was trying me must believe it because he said so! The authorities must be supported. God pity such ignorance! I will say in regard to Elder Adams and Sister B., that he has boasted of the same thing that he admitted to me, in New York and in Philadelphia, many times! And in regard to its being a joke, let Mrs. W. and Elder D. and Elder L. speak on their oaths—and it would be a joke indeed! In regard to the testimony of Elder Phelps, that Mrs. W. had admitted to him that Adams had slept with her—how did Adams meet that? Why he, G. J. Adams, the Paul of this age, said she was a notorious liar, and could not be believed on any account. G. J. Adams said this, and the church *must* believe it, because he

October 17.

said so. The authorities must be supported! Query.—Where did G. J. Adams make it his home and head quarters when here on his Russia Mission humbug? (on which occasion the churches in the state were humbugged out of their thousands of dollars) and where is that money, wrung from the hand of poverty, and obtained by false pretences?—echo answers, where? Yet the authority must be supported! I say where did Adams make it his head quarters on that occasion? Answer.—At the house of this notorious liar!! Who was it Adams told Elder D. he might sleep with, and went into the room and saw them in bed—and told them it was no harm, they could be *sealed up* when William Smith came from New York? Answer.—This notorious liar! And who did Adams sleep with that same night? But the authorities must be supported! In whose house did he sleep, at whose table did he eat, and whose money did he receive, to aid in all his money schemes? Why her who he now denounces as a notorious and contemptible liar! Oh, base ingratitude! Oh, consistency!

“Without commenting further on the manner Adams attempted to do away with the evidence against him, I will just say, to wind up, he told them (evidence or no evidence) all that dared to vote to sustain Elder Hardy should have their names sent to Nauvoo, to be cut off. The idea was constantly kept before them, that the authorities must be supported and sustained, *right or wrong!* Elder H. replied to the plea of Adams—when, after another harangue from Adams, to work up the feelings of the church—and browbeat them sufficiently, the question was taken: 1st, Is Elder Hardy guilty of slandering Elder Sam. Brannan? Yea, 30; Nay, 28. In regard to this decision, I will just say, it was entirely contrary to all rules of the church, as there was but one witness that testified of my using the language of the affidavit in reference to Brannan—when, according to the rules of the church, it requires two or more witnesses to establish any fact, and more, that one witness was impeached! But never mind the rules of the church. The authorities must be sustained at all hazards!

“The question was then put, is Elder Hardy guilty of slandering Elder G. J. Adams? This was decided in the affirmative—33 to 24.

“It was then moved by Elder Samuel A. Dam that Elder Hardy be cut off from the church, which was decided in the negative—yeas 19, nays 34. The great Apostle to the Gentiles then arose, and in all the dignity of his apostleship, very modestly told the church if they kept Elder Hardy among them, he would send the whole church up to Nauvoo and have it excommunicated! Whereupon they voted to adjourn.

“The next Sabbath Elder Adams preached all day, and his subjects were slanders, false brethren, persecution, apostates, and insinuations—and a grand Sunday’s campaign, with the feelings of the church in favour of himself, and against Elder Hardy. After the afternoon service he requests the church to remain on some business which would take only a few moments. His plan was, after having preached twice, and got the feelings of the church worked up to the sticking point, to strike at once, and carry them by storm—reconsider the vote whereby Elder Hardy was kept in the church, then excommunicate him—and thus prevent him from being tried on Elder Smith’s case. But Adams reckoned

this time without his host; the church would not stand his nonsense—and refused to cut off Elder Hardy, but said he should have a hearing on William Smith’s case.

“Adams then altered his tone, and said Elder H. should be tried on the Smith case at that meeting, it then being almost night, and a lecture appointed for the evening. Elder H. replied that he was not prepared for a trial, having had no notice. Adams replied that he and his *two counsellors* (one hypocrite, named Benjamin Brown, and Elder Ball) had decided that the trial should go on, any how. Elder Hardy told them he should make no defence; and they might go ahead if they were determined to. Adams felt the pulse of the church, and saw it would not do, and backed out in quick time, notwithstanding the decision of his grand council, and passed from the matter until the next Tuesday evening.

“October 22, 1844.

TRIAL OF ELDER HARDY FOR SLANDERING WILLIAM SMITH, ONE OF THE TWELVE APOSTLES OF THE MORMON CHURCH.

“G. J. Adams, chairman, witness, counsellor, judge, and jury!

“J. R. Teague presented the following charge: I charge Brother John Hardy with slandering Elder William Smith. Elder H. pleads not guilty of slander, unless truth is slander—but guilty of calling Smith a whoremonger, as per affidavit of Wallace. J. R. Teague appears as (dumb) counsel for William Smith, and chooses William Smith as his assistant counsel.

“Elder Hardy calls upon Elder David Brown as his assistant counsel. At this stage of the proceedings, Elder Hardy prefers the question to the chairman, whether in this case the truth may be slander—if so, here is an end to the trial. Adams, the chairman, refused to answer. Before Elder H. called the witnesses for the defence, William Smith arose and said, ‘Let those females who are about to testify, BEWARE! or, perhaps after they have got through I may tell something more!’ Oh, guilt, guilt, guilt!

(To be continued.)

ROBERT OWEN IN BIRMINGHAM.

ROBERT OWEN the Socialist, was at the Town Hall on Monday night with his old friend Lord Brougham, on the “Social” question. What has it to do with Robert Owen? It will need to be looked after, will this new move.

BIBLE DEFENCE ASSOCIATION, CORN EXCHANGE.—On Thursday evening, October 15, Dr. Brindley will deliver a Lecture on the Digestion of Food and the Laws of Health, with useful hints thereon. Also an Examination of the Temperance and Smoking Question. Admission, 2d. and 3d. each.—To commence at eight o’clock.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor, Saturday, October 17, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,
EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 18.

SATURDAY, OCTOBER 24, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington. Mr. Cook, Bath; Mr. Heyward, Bristol.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

May be had of the publisher, Mr. Guest, free by post, 1s. Haworthwaite's "Adventures among the Mormons during the last eight years."

NOTICES.

TRIAL OF ELDER JOHN HARDY.—This extraordinary trial, which has been published at some length in the *Antidote*, is found to be too coarse for our pages—but too important, as showing the vile conduct and character of the Mormon Priesthood, to be altogether lost to the public. It has therefore been determined to publish, on an early day, of which due notice will be given, the whole as a separate number, price one penny. Periodical and News Agents should at once send their orders to our Publisher, Mr. Guest, in order to secure a sufficient supply.

God in Creation.—On Thursday evening next, October 22, at the Corn Exchange at Eight o'clock, Dr. Brindley's Lecture, "The Brain and Nervous System," with an examination of the Doctrines of Phrenology. After Lecture—Closing of all the Mormon chapels in America; stoppage of all emigration; suppression of *Mormon* newspaper.

Dr. BRINDLEY'S SCRIPTURE READINGS.—On Sunday Evening next, October 25th, to commence at half-past Six. Subject: "The world by wisdom knew not God." Free Admission—no collection.

On Monday Evening next, October 26th, the first of Three Lectures, on external evidences in support of Divine Truth: "Agreement with Historical Facts." Admission, to defray expenses, front seats, 3d.; back seats, 2d.

The particulars from Bath, of movements there, in connection with Anti-Mormon League, came too late for this week's insertion.

A variety of notices and acknowledgments are obliged to stand over until next week.

The Antidote to Mormonism and Infidel Error.

SATURDAY, OCTOBER 17, 1857.

STOPPAGE OF ALL FURTHER EMIGRATION
TO THE SALT LAKE!

CLOSING OF ALL MORMON CHAPELS IN
THE UNITED STATES !!!

THE RATS ESCAPING FROM THE FALLING HOUSE
AT UTAH!

"*Mene, Mene, Tekel Upharsin,*" is now plainly written on the walls of the modern city of Sodom, at Utah. Alarm has seized the saints. In a whining, coaxing, threatening article of Mr. Orson Pratt's, in the *Millennial Star* of Saturday last, the 17th instant, he exhibits all the symptoms of a dying calf. At

one time he tells us, "The Latter Day Saints in view of the present threatening difficulties are as calm as the Summer's Sun." Then again he talks about their "constitutional rights" being assailed, about self-preservation, as the first law of nature, and their "duty to defend themselves against all unlawful aggressions." Next we are informed of "the departure of more of their heads," who are evidently acting upon "the first law of nature," and like cowardly curs, with their tails between their legs, sneaking off to safer quarters, or like their own true rat-like nature, escaping from a falling house. And last, but not least, comes the glorious announcement that "Emigration to the States is Stopped for the Present!"

Determined however not to let go the money, they urge the Saints to continue to accumulate, and have had the impudence to send over Mr. S. W. Richards, a pretty sample of these vile impostors, whose conduct when here before we will take an early opportunity to lay before our readers. Let them read the letter of Mr. Wallis, touching Mr. Richards's friend Clinton, and anticipate a family picture of his quondam companion.

We give the article from the *Star* itself, and its own announcement of the stoppage of the *Mormon* newspaper.

"EMIGRATION TO THE STATES STOPPED FOR THE PRESENT.—To the Saints who are making preparations to emigrate to the States and to Utah during the ensuing season, we say for the efforts you have made you will be blessed. Our salvation, as a people, depends upon the obedience which we yield to the counsels of the Lord, *given us from time to time through His servants*. You have been told to save means to pay your way from this to Zion, and you will be rewarded according to the effort that you have made.

"In view of the difficulties which are now threatening the Saints, we *deem it wisdom* to stop all emigration to the States and Utah for the present. We anticipate that it will not be long until the way will again be opened so that you can *go home*. As the morning mist is dispelled by the glory of the rising sun, so will the present intervening difficulties be banished by the glory of God, when He shall make bare His arm of power in defence of His people, as He did in the days when He led them out of the land of Egypt.

"It will not be long until the way will again be opened, so that the Saints can gather to Zion according to the desires of

their hearts. Continue to *treasure up means*, and add to what you already have, so that you may not be delayed when the way opens."

"The 'Mormon.'—The *Mormon*, published in New York City, is discontinued."

We have only to add "that "In compliance with imperative instructions from Washington, all Mormon places of worship in New York had been closed—the press organ of that sect had been discontinued." When will our magistrates do like-*wise*?

WAS JOE SMITH A PROPHET?

MORMONS declare that he was a prophet of the Most High God. They say, "If Joseph Smith was not sent of God, this church cannot be the church of God, and the tens of thousands who have been baptised into this church are yet in their sins, and no better off than the millions that have gone before them."—*Div. Authority*, p. 3.

Now, there has always been two kinds of good in the world, *viz.*, *good*, and *good for nothing*. The world has witnessed for two years past two kinds of prophets—the *true* and the *false*. To which of these classes the Mormon prophet belongs will appear directly. Moses, the servant of God, has said, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, *that is* the thing which the Lord hath *not* spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. xviii., 22. And Jeremiah, another of God's true servants, has written thus:—"When the word of the prophet shall come to pass, *then* shall the prophet be known, that the Lord hath sent him."—*Jerem. xxviii.*, 9. Turn, now, to a few of Smith's prophecies, and point to their fulfilment who can? In Book of Doctrine and Covenants, p. 102, the following prophecy is given forth:—"Dec. 27th, 1832."—"For not *many days* hence and the earth shall tremble, and reel to and fro as a drunken man; and the sun shall hide his face and refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree." Twenty-nine years having rolled away, and *many* days, not less than 10585, having dawned and closed since he uttered this, but *not one* of the calamities foretold ever came to pass! Again, on page 315, Sept. 1, 1842, we are favoured with another glowing prophecy:—"Deep water is what I am wont to swim in. It all has become a second nature to me, and I feel, like Paul, to glory in tribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it!" The event, however, falsified the prophecy. Instead of God "delivering him," and leading him to "triumph over all his enemies," they *slew him* in 1844, *only two years* after his prophecy was uttered! This, then, in the language of Moses, "*is the thing which the Lord hath not spoken*!" And as the word of this prophet did not come to pass, by it we know that the Lord hath not truly sent him, even as good old Jeremiah said. Joe Smith, however, was a prophet after all, but he was a *very false one*!

The great Parley P. Pratt, lately shot for seducing and polluting Mrs. McLean; once tried his hand at prophecy.

In his work, "Mormonism Unveiled, or Truth Vindicated," he says, "I will state it as a prophecy, *that there will not be an unbelieving Gentile on the face of this continent fifty years hence*; and if they are not greatly scourged, and in a great measure overthrown within five or ten years from this date (1838), then the Book of Mormon will have proved itself false." Nearly twenty years, just double the time fixed by this apostle of Mormonism, have passed away, and the United States are not "in a great measure overthrown," nor "greatly scourged"! But this we see, *there are more "unbelieving Gentiles" than ever*; and in "fifty years hence" the whole "continent" of America may not contain one solitary ray of Mormonism! This fellow, however, was a truer prophet than the Prophet Joe himself. For as he predicted so it came to pass. The Book of Mormon has proved itself false!!! "Out of thine own mouth will I judge thee, thou wicked servant." Smith was not sent of God, the church he founded was not of God, the tens of thousands baptized into it "are yet in their sins, and no better off than the millions that have gone before them"; and the so-called "prophet" and his man, like Judas of old, are both gone to their own place, suffering the righteous indignation of God against all "murderers and whoremongers."—*Rev. xxi.*, 8. "By their fruits ye shall know them."

C. B.

Birmingham, Aug. 29, 1857.

THE MORMON PULPIT AT UTAH. BRIGHAM'S LAST.

"THEY may shoot, and they will see Brigham a little to one side, and Heber in another place, and fire away at what? At shadows. We shall live as long as the Lord wants us to: They may lie, and write lies, and they may stay here if they behave themselves; but if they do not stop their devilish conduct they will be overtaken, for *we will make their words true in regard to their being in danger*, if they persist in their efforts to bring destruction upon us. We do not ask any odds of them, nor of hell, nor of the world. We only ask favours of our God, and He is the being we serve—to Him we go, and we do not pray to a God without body, parts, passions, or principles, for we do not serve such a personage. We serve the living and true God, who has body and parts, and passions, and feelings for his children—and the wicked may help themselves the best way they can. Amen."—*From the Brantford Expositor (America)*, Sept. 19, 1857.

THE DESTROYING ANGELS.

"FROM Utah we learn that the Destroying Angels are busily engaged in their hellish work—murdering and robbing those who are apostates. Open and avowed murder of all who have and are becoming obnoxious is advocated in public assemblages—in fact an offer was publicly made in a meeting by one of the faithful to murder two Gentile traders at Box Elder, near the city, who had incurred the displeasure of Elder Lorenzo Snow, if they did not leave by June 1. A train of 100 waggons had left Salt Lake, bound for the United States, all of which belonged to the apostles."—*Boston Banner of Light*.

TWELVE LECTURES ON THE EXISTENCE
OF GOD IN THE WORKS OF CREATION.SECTION II.—THE ANIMAL KINGDOM. LECTURE I.—THE
BONES AND MUSCLES. THURSDAY, OCT. 8.

WE now commence upon a series of illustrations of a more deeply interesting character, drawn from animal structures in general, and the human body in particular. "Man is fearfully and wonderfully made." A trite saying, the truth of which is admitted by all, but is known really only to the few. Before them was a life-size illustration of the bony framework of man. In the human skeleton were 246 bones and 180 joints. Gelatine and phosphate of lime were the principal elements of the bony structure. The union of the two apparently opposite qualities, lightness and strength, was here observable. The curved and arched form of the bones contributed largely to their strength. A beautiful and harmonious simplicity of arrangement would be seen in the bones of the extremities. On either side of the body the large upper bone of the arm, the *humerus*, corresponded with the large upper bone of the leg, the *femur*; while the two bones from the elbow to the wrist, the *radius* and the *ulna*, were of a similar construction to the two bones from the knee to the ankle, the *tibia* and *fibula*. By means of these double bones at the extremities, working as they did in double ball sockets, there was secured to man that wonderful variety and freedom of motion that proved so serviceable to him. The joints were abundantly supplied with secretory organs that poured forth continually a lymph-like fluid, by which the joints were kept as it were continually oiled or lubricated. The 14 small bones of the hand corresponded with the 14 small bones of the foot, and were hence called respectively the *phalanges* of the hands and feet. The back-bone, consisting of 24 distinct *vertebrae*, gave the utmost liberty in the bending of the body; and the 16 teeth in each jaw were so variably formed as very clearly to indicate the variable nature of the food of man; while at the same time they supplied him with the necessary instruments, by means of which he may cut, crush, and grind that food before it is passed to the stomach for further digestion. No mere *chance* could account for these particular formations, because that they are proper only to man. Each order of animals had its own distinctive bony constructions, proper to that order and to no other—and which peculiar constructions were always preserved to that order throughout all ages. Were they produced by chance, they would continually vary in their generations, and cease to be a distinctive construction for that one order alone.

Here again was an example of that extraordinary organic-life principle, by which, invariably, each organized body supported and reproduced its own distinctive nature, in obedience to a fixed arbitrary

regulation imposed upon it from its first creation.

The bones of the head exhibited a care in their formation corresponding with the immense importance of the brain they protected. The brain was a very delicate substance, tenacious of the least pressure, and was, moreover, many years in attaining to its perfected condition. To allow room for the brain's expansion, the skull was made up of the separate bones then exhibited, namely, the frontal, the occipital, the two parietal or side walls of the skull, and the two temporal bones. These upper bones of the head were for some time kept apart, and only by degrees united by means of the sutures or toothed edges, which at length firmly fitted into each other. But this was not the only provision of nature to protect the brain from pressure and to give it liberty of development. The bone itself was not one uniformly hard unyielding substance, but consisted of what was called an outer and an inner table, with a highly-porous open substance, called *diploe*, intervening between them; the effect of which was, that when any portion of the brain enlarged outwardly and pressed against the inner table, which was a very thin layer of bone, the *diploe* was absorbed away, and the inner table of the skull-bone pressed closely up to the outer table, forming a hollow, within which the particular portion of brain, or convoluted surface of the brain, found accommodation: whence it followed that the skull-bone was of a very variable thickness. In places it was as much, perhaps, as $\frac{3}{8}$ of an inch thick, with the *diploe* uninterfered with: in places again it would be so thin, and the *diploe* so completely absorbed away, that it was very little thicker than writing-paper, and quite transparent when held before a candle. Thus too it was, as in the skull-bones then exhibited to them, that while the outer surface of the skull was uniformly smooth and even, the internal surface was full of hollows, caused by the developments of the convolutions or folds of the upper surface of the brain. The *diploe*, by a wise arrangement, was very light, and very porous, and admirably adapted to give a yielding consistency to the skull-bone; enabling the delicate substance of the brain to enlarge, as it, the *diploe*, was gradually removed by an insensible pressure.

The muscles of the body—those great elastic belts that overlapped the bones in all directions, consisted of bundles of fibre that possessed the wonderful organic life power of contracting under the nervous stimulus communicated to them by the *will*. No sooner did I will to move a limb than with the rapidity of thought the will was communicated to the muscles of that limb, which by a series of contractions continued it in motion. Whence the contractility of the muscular fibre?—and by what philosophical necessity, or chance, were the bones and muscles constituted in the way that had been described? Let the atheist answer.

SCRIPTURE READINGS.

SUNDAY EVENING, OCTOBER 11TH, 1857.
THE INDIAN REVOLT.

JONAH iii., 2. "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Never did he feel greater diffidence, or feel more strongly his inability to do justice to a subject than on the present occasion. There had been a wonderful outpouring of God's wrath—punishment inflicted upon God's people, with unheard-of cruelty. Wherefore this, His fierce anger? Why had this whirlwind of human passions been permitted to sweep over them? Wherefore had this swift destruction so suddenly overtaken them? Nothing happened without the permission of God, for He ruleth over all things. What, then, had we done to arouse His vengeance?

The details of those cruelties to which he had referred were too horrible for minute description. A bare reference to them produced a thrill of horror, that caused our very flesh to quake, and awoke the deadliest passions of our nature. Let those that exclaimed "mercy to the poor Sepoys," visit, if they had courage to do so, the scenes of their slaughter at Cawnpore. Let them enter yonder building, and wade across that floor, now one pool of human blood—let them look down into that well—let them catch the last faint sounds of dying agony that came forth from amidst the quivering limbs of the dying and the dead—the mangled remains remains of helpless and comparatively innocent women and children, hacked and slaughtered with a savagery previously unrecorded in the history of the world, then thrown into one huge heap to be suffocated in their own gore. And, finally, let those horrid remains he all that is left of his once loving wife and daughters—of his own fond mother and sisters; and as he turns away from the sickening spectacle, and walks forth from those human shambles, let him exclaim, if he can, "mercy to the poor Sepoys!" Or, entering the city of Delhi, let him look upon a single case of revolting barbarity. Observe that poor lady and her trembling daughters, already the victims of lustful brutality. See those monsters seize one by one before the eyes of their mother, her helpless offspring, and tearing them limb from limb, strew them in mockery upon the earth; then putting out her eyes and cutting off her breasts, leading her forth in the burning sun through three long days of agony and woe. Let them be his own wife and children, and as he turns aside from the inhuman spectacle, let him exclaim, if he can, "mercy to the poor Sepoys!" Out upon such drivelling sentimentality. Let the sword of justice be unsheathed, and let justice and judgment go together. Execute every one of those wretched murderers—let not one escape. Let there be no revengeful imitation of their atrocities, but let criminals be executed as criminals, according to the laws of God and man. And let those cities of Delhi and Cawnpore be razed to the ground, so that not one stone be left upon another, never again to be built up while England rules in India. But as a sad and solemn memorial, let two stony columns without inscriptions be set up as silent testimonies to heathen wickedness and Christian judgment, that the minister of justice may ever remain "a terror to evil-doers." Our soldiers were men and would not wreak their vengeance on helpless women and children.

Still the question remained, "Wherefore hath the Lord done this?" In the language quoted from the Book of Jonah is a command given by God to His servant Jonah

to go unto a certain great city, even Nineveh, the pride of the whole earth, and to "preach unto it the preaching that I bid thee." Jonah obeyed God. Many were the excuses that he might have made, of the power and greatness of that people, of the contempt with which he would be treated, and the punishment that awaited his audacity. But no, he went forth as commanded. He considered not the issue, or how it was to be brought about—he simply obeyed God's commands, and left the result to him who said, "preach unto it the preaching that I bid thee."

Let us turn from Nineveh to India, and from Jonah to the Government of England.

For one hundred years God had given to us dominion in India. He had enlarged that dominion until there were brought within our rule two hundred millions of people, or one-fourth of the inhabitants of the habitable globe. What had we done for those two hundred millions of souls committed to our care? What had we done for the glory of God who had so entrusted us? We prided ourselves on being "Christian England." And doubtless we were right in assuming that God had, in an especial manner, committed to us the keeping of his oracles, and the propagation of his truth. But in what way had we executed this trust? What had we really done for India? How many of that heathen mass had we won to a knowledge of Christ? We had had opportunity enough—opportunity for a hundred years—and what had we done!

To our shame, be it said, we had done worse than nothing. Not only had we neglected to preach the gospel, but we had actually made it a misdemeanour and a crime in any one who should do so. Not only had we not encouraged the heathen to turn to the living God, and be baptized unto Christ, but we had actually made it a reproach and cause of degradation to any one who should dare to embrace his proffered means of salvation. Let them read in the *Times* of yesterday the official statements furnished by the Rev. Daniel Wilson, Vicar of Islington. See there the poor native soldier dismissed and disgraced because he had dared to become a Christian! Our guns might and must fire their salutes, and our regimental bands might and must rejoice, at their heathen festivals and horrid rites; but no minister of Christ dare blow the Gospel trumpet, or invite them into the gospel covenant.

And why was all this? Because we dare not trust God, but leaned upon the arm of flesh: we were not afraid to provoke God's wrath, but we were afraid to offend heathen superstitions. What has been the result? The power we disregarded has executed vengeance upon us, through the very power upon which we relied. Our dominion in India was a trust which we have abused. God's whole purpose is to reconcile all men unto himself, through Christ. England, Christian England, was appointed his ambassador for India. Throughout a whole century England has been a traitor to her heavenly Sovereign, who has now made her feel the consequences of her treachery. It is a remarkable fact, that at Burtpoor and Cawnpore, where the native Christian soldier was first degraded and then exiled—in those places it was that Indian revolt and heathen cruelty first and most fiercely revenged themselves against Christian unfaithfulness. Let us apply the lesson, and in future make it our first business to use the means to promote God's glory, trusting in His strength, and leaving to Him the results.

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TWELVE LECTURES ON THE EVIDENCES
IN BEHALF OF DIVINE TRUTH.

SECTION II.—EVIDENCES FROM PROPHECY. LECTURE 2.—
CONCERNING ANCIENT PEOPLE. MONDAY, Oct. 12.

“WE have a *sure* word of prophecy.” We had now to consider the inspired predictions against ancient people. In the present day, there were those who pointed to the humiliating wickedness of Lot, and held him up as an example to be followed. Mormon blasphemers triumphantly pointed to the conduct of Lot, and boldly asserted that what he did was approved of by God. All the historical circumstances of the case contradicted such an assertion. So odious had his very name become, that after his sin, not once again is it so much as mentioned in the ancient Scriptures. His candle was put out, and his name clean forgotten upon earth.

Then, as to his offspring, it was declared, Deut. xxiii., 3. “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever.”

And the prophet Ezekiel declared, chap. xxi., 28, 32, that they should be utterly destroyed: that that they should be for fuel to the fire: that their blood should be in the midst of the land; and that “They should be *no more remembered*.” Again, at chap. xxv., verses 1—7, it was predicted not only that Rabbah their chief city should become “a stable for camels and the Ammonites, a couching-place for flocks,” but that the people should be cut off and “perish out of the countries.” Jeremiah also has a like denunciation against them, declaring, chap. xlix., 1—5, that “none shall gather up him that wandereth.”

In accordance with these prophecies—after they were permitted for several hundred years to be a scourge to Israel, they themselves became a prey to the ravages of Nebuchadnezzar, and were successively subject to the Persians, Greeks, and Romans. Judas Maccabeus burnt their cities, and made slaves of their wives and children. Before the close of the third century they were utterly destroyed as distinct people, and their name from that day to this has been “*no more remembered*,” neither has any again “gathered them up.”

A different fate was reserved for the descendants of Ishmael, the son of Abraham’s folly and wickedness. For while on the one hand Ishmael was to be “a wild man,” his hand against every man, and every man’s hand against him—yet was he not be cut off, “but to dwell in the presence of all his brethren.” And to this day Ishmael’s race, the wild Arabs of the desert, are a confirmation of prophecy. For they are now what they have been for more than 3000 years, “wild men,” living in the midst of the desolation of cities and nations now utterly destroyed.

Thus, while there was nothing to show God’s approval of the sin of Abraham or Lot, there was much to be gathered of his displeasure, by the outpourings of his anger against their posterity. What human sagacity could possibly have predicted the total destruction of the one, or the mysterious preservation of the other? What else than inspiration could have uttered the words in Deuteronomy, in Jeremiah, and in Ezekiel? And what other than Divine Power could have secured their accomplishment?

The Jews were in a yet higher degree witnesses for God. For 2000 years they were God’s *only* people. They were constantly surrounded by every conceivable form of idolatry—all else were idolators—why not they? In bondage in Egypt for 200 years, without a temple and a worship; and again captive in Babylon for 70 years, yet on each occasion coming forth declaring that “The Lord, he is the God.” Still were they to be utterly cast out, but not destroyed. They were to be a river in the midst of all rivers, yet always preserving their own streams unmixed and unmixed with any.

They were to be a people amidst all peoples, yet ever preserving their own national and race characteristics. They were to be scattered amongst all, yet were they ever to remain Jews. “Thou shalt be removed into all the kingdoms of the earth. The Lord shall scatter thee among all people, from one end of the earth even unto the other.” “And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.”—Lev. xxvi. “I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.”—Jer. xlvi., 28. “I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”—Amos ix., 8.

Thus, while all the nations around them were one after another to come to a full end, they were to remain neither mingled with nor utterly destroyed by any. Jews they were, and Jews they were to remain. These predictions, uttered thousands of years ago, were still in the course of fulfilment in our own day, and under our own observation. **EVERY JEW WAS A LIVING WALKING WONDER.** No other instance had the world seen of the complete preservation of national characteristics and physical peculiarities amidst such a continual mixing with other nations, and people of other physical conditions. Men came from foreign lands into this and other countries; after two or three generations had passed away, they became identical with the countries they had adopted, and no one could discern by any outward mark of favour whence they sprang, or what their race. We of this country were the descendants of the Gaelic, the Saxon, the Norman races; but which of us could now be distinguished as other than of the common

family of English people? In the world's history the Jew was the solitary exception to this rule of the mixing and consequent blending of nations. Who could have foretold this nearly 4000 years ago? who could have brought this about, but Him who is the author of prophecy—the fountain of inspiration?

MORE MORMON MURDERS, ACCOMPANIED WITH HORRID ATROCITY.

(From the Bury Times, Oct. 10, 1857.)

"Stockton, Aug. 2, 1857.

"DEAR FATHER AND MOTHER,—We arrived here on Wednesday, the 13th June. We left Salt Lake on the 6th April, and we were glad of it. We are 900 miles further from you now, but still we feel at a loose side. When we want to leave here we can do so by paying our way, and when we were in Salt Lake we were in bondage. There are thousands there who want to get away and cannot do it—they are too poor, and cannot help themselves. Others could get away, but dare not for fear of their lives being taken. They preach every Sunday for the people to consecrate their property to the church, as they call it; then it is in the hands of Brigham Young and his followers—lands, houses, cattle, waggons, horses, furniture, clothing, wife or wives, and children, all in the hands of the church. If one wants to leave they take from him all that he has got. He is then watched as a thief—nobody will find him work, and they will cut his throat. They put those that are likely to be true Mormons through their "endowments," and there they swear *never to tell their secrets!* nor to leave them, and that they will obey the heads of the church in all things. Then, if they break their laws, their lives are taken. There is an army in each settlement, called the 'minute' men, who do all the murdering that the bishops think fit. I could mention a dozen murders of this kind. There were three men, with their wives and children, leaving for California a week before we left, and the minute men lay in wait and **SHOT THEM, CUT THEIR THROATS, AND LET OUT THEIR BOWELS!** They followed the train on which I came about 100 miles, and robbed some of the men of all they had. I never said anything against them or their religion, or I should not have got off so easily. The wife system is carried on to a great extent—they have from one to a dozen in a house. A man will marry two women in one day—he will even marry two sisters, or mother and daughter, the same day. These are common occurrences. A man and his two sons, living in Farmington, married three sisters. The reason why I have never before expressed myself in this way is, because the Mormons have the post-office in their own hands, and *they open the majority of the letters*, and if they don't suit them they don't go. But here I can speak my mind. They are now bringing a law into force, and that is, that when a man is sent on a mission to preach in another country, they will place another man over his family to stand proxy for him, and to keep the young generation springing. This they say is all Mormonism. The next thing you will hear about Salt Lake will be war. The United States has sent out a new Governor, and sent an army with him to put down all such laws and rules. I am glad I got out before the soldiers got there. I believe I have said enough about it—it is all truth, and I am witness to it.

"THOMAS LEES."

FURTHER ACCOUNT OF THE SUPPRESSION OF THE "MORMON" NEWSPAPER IN AMERICA.

THREATS OF BRIGHAM YOUNG.

(From the NEW YORK WEEKLY TIMES, Sept. 26, 1857.)

"The *Mormon*, a weekly newspaper, established in this city some three years since as the organ of the followers of Brigham Young, is discontinued. The Mormons are now left destitute of a mouth-piece in the Eastern States. Two papers devoted to their faith still exist in the country—the *Standard*, published at San Francisco, and the *Deseret News*, issued at Great Salt Lake City, under the direct superintendence of Brigham Young. The organ established in this city was started when Mormonism was a feeble affair in this region. The leader of the sect deemed it important that the elements already existing should find a freer development through the agency of an accredited sheet, and, under the orders of Brigham Young, President John Taylor undertook the task of conducting a weekly journal, which has fulfilled its purpose, and now dies. The editor, a man of no small ability, had previously been assigned to similar labours. When Mormonism began to find a foothold in Europe, he was despatched to Paris to found a Mormon journal, and was afterwards transferred to London for a like purpose. Thence the journalistic enterprise was transferred to New York. A few months since, President Taylor was recalled to Utah by orders from Brigham, and his place in the *Mormon* establishment was filled by the appointment of Elder William Appleby, a gentleman who formerly held responsible offices in Utah, and in whom the Presidency of 'the Church' in the Atlantic States is still vested. Mr. I. Appleby, now freed from editorial labours, will probably devote himself to a closer superintendence of the Saints, and the work of proselyting in the East may be said to have begun in earnest.

"The fact that there are at present in this city nearly a thousand professed Mormons, is not generally known. Regular religious and ceremonial services are performed by these people. They have their church organization, meetings on the Sabbath, and Conference gatherings, and are obedient to the will of Brigham. The voice of that potential prophet is not less effective in New York than on the borders of the Salt Lake. What he forbids is not done—what he commands is faithfully obeyed. The degree of influence he exerts is amazing. Nor is it in the city alone that the indications of rapid growth are apparent. In New England, there is a large force of the 'Saints.' There has rarely been a more godly show of earnest men and women than that which was exhibited a few weeks since in a Mormon gathering held in Connecticut;—while the Presidency count with evident satisfaction upon the success of the missionary enterprises they are now conducting quietly but very perseveringly in that section.

"The latest tidings from Utah, bringing a record of the violent action and bloody threats of Brigham Young, have a natural indorsement in the proceedings of the Mormons here. The tone of the members of the sect is uniformly pugnacious. Mildness is not the Mormon manner. Violent language and bluster are their leaders' stock in trade. The course of recent events appears to have created a serious inflammation among the Saints, and their temper is not improving as they advance in years. We shall hear more from them presently, and that probably not of a pacific nature."

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ALARMING INFORMATION!

(From the MILLENNIAL STAR, October 10th.)

"THE sore distress of nations, spoken of by God's holy prophets, both ancient and modern, is now at the very door. This is a day of 'wars and rumours of wars.' Famine and pestilence will follow, and the more afflicting the judgments of heaven are upon the corrupt nations of Babylon, the harder their hearts will become. as did those of the Egyptians of old. The word of the prophets in Zion, received through our last communication, is, 'urge the saints to emigrate.' 'Time and chance happeneth to all men.' If any have means to gather, and fail to improve the first opportunity, we have no guarantee that such will ever be gathered at all, but think it most likely that they will be left to remain and perish with the hypocrite and unbeliever."

A VERY PRETTY SCOUNDREL!

THE DOMESTIC HISTORY OF ONE OF THE NEWLY-ARRIVED MORMON MISSIONARIES FROM SALT LAKE.

How he milked the saints, robbed the dead, and seduced and deserted his female victims.

TO THE EDITOR OF THE "ANTIDOTE."

SIR,—In looking over the *Millennial Star* a few weeks back, I read of 74 Mormon vultures coming from Utah; and these only a tenth of the number expected. Amongst the names of the 74 I read that of Peter Clinton, a scoundrel who was here some nine or ten years ago. When he arrived in Birmingham he was almost in a state of nudity, but the poor dupes over whom he presided soon dressed him up as a fine gentleman. He very quickly began to put in practice what he vulgarly called "milking the saints." He said he had a wife at the Salt Lake, and she could not live on air, therefore they must send her some money. They collected for him several pounds. A very short time elapsed ere he told them (the saints) he should very much like to send his wife a silk dress, and he proposed a tea-party, the proceeds of which was to go towards the purchase of it. Seven or eight pounds were cleared by this speculation. Having succeeded so well he thought he would try them again. He described to them the beauties of the temple which was building at Utah, and said they must send him a list of their relatives who had died previous to the year 1830, or the establishment of the Mormon Church. And as he would be at great trouble, *taking the lists to the temple* to have them recorded in the Lamb's book of life (!), he should expect them to be liberal with their money. Some seven or eight hundred of the poor dupes sent him lists. Some, he said, had been liberal, but some had sent him a paltry shilling. "Do they expect to get blessed for that?" said he.

After presiding over them about two years, he told them he must return to his home in the valley of the mountains, when they subscribed for him nearly £200! He had lent a brother scamp, an elder, named Perks, £7. A short time before he left he applied to Perks for the repayment of the money. The answer he received from him was, "you be d—, I have as much right to the money as you have." Clinton then wrote to the President at Liverpool to know what steps to take to recover the money from Perks. An answer came that "The saints must make it right." I do not

know the exact amount collected from them for that purpose, but Clinton said, "the Lord had given him four-fold for what he had lent." When this wretch Clinton left Birmingham, he took with him two young girls, named Sarah Fox and Emma Rose. Sarah Fox he took to St. Louis, where he deserted her, after having been sealed to her in Birmingham. He left her in a miserable state of destitution. In a very short time she died, in misery and want. Emma Rose went with him to Utah, where in a short time she became the mother of twins. She was not sealed to him at all! Now, sir, can we, as Englishmen, who know these things to be true, and have ourselves been victims of the imposture, "leave them alone"? Ought we not to use every exertion to put down such abominable practices, and to expose such abominable scoundrels?

I am, Sir yours respectfully,
WILLIAM WALLIS.

P.S.—The lists of *dead relations*, you will understand, were sent to him *sealed*, with the moneys enclosed as dedications and offerings to the Temple. HE BROKE THE SEALS, TOOK OUT THE MONEYS, AND BURNED THE LISTS. This little affair was transacted in Cheapside, Birmingham, near to the bridge. The two poor girls that he seduced away were then living in Cheapside.

THE ANTIDOTE AND ITS MISSION.

ON Saturday last Dr. Brindley received from a working man at Windsor, an encouraging letter, from which the following is extracted.

Windsor, October 16th, 1857.

MY DEAR SIR,—I too am a poor man, but I send my mite towards the good cause. The world ought to thank you for your great exertions in the cause of God's holy laws.

By the veriest accident, something came to me from Birmingham, wrapped in No. 16 of the *Antidote* a copy of which I had never before seen. May I trouble you to send me all the back numbers—not that I want to be convinced of the errors of Mormonism, but that I am so much delighted with your mode of handling the subject. Hoping that your oft-tried spirit may put a charitable construction on my proceedings, believe me to be,

Your obedient Servant,
WILLIAM DAVIES.

Enclosed:		
One year's Subscription	4s.	4d.
Postage	4s.	4d.
A Free Gift	4s.	4d.
	13s.	0d.

And may God bless and prosper all you say and do.

A BRIEF ACCOUNT OF THE LIFE AND CHARACTER OF JOSEPH SMITH.

(From a tract, by the Rev. Mr. Clay, lately of Leamington.)

"The 23rd of December, 1805, was the day on which was born into this world a man-child, destined hereafter to become a 'living type of heresy and unbelief' of the nineteenth century. It does not appear that anything remarkable in the birth or early years of the 'prophet' (such as we might have looked for from his subsequent claims) is recorded of him. We are not told that he grew up either in favour with God or man, or that he showed from a child, as one of old, that he was called of God to be

October 24.

a prophet. Neither are we informed that this future prodigy was ever trained, like Samuel, in the nurture and admonition of the Lord. Rather the contrary was likely: for his father, who rejoiced in the name of Joseph, appears to have been distinguished in his neighbourhood for little save intemperance and vice, and for aught we know to the contrary, the mother does not seem to have been much superior to her husband.*

"From a variety of documents certified before proper tribunals, it is evident the family of the Smiths were notorious for their 'falschood, drunkenness, idleness, *skill in deception*, breach of contracts, and non-payment of debts.' Their employment consisted in digging for gold. While engaged one day in this work, our 'prophet,' then a youth of seventeen, obtained from a fellow-workman a curious stone, which, he alleged, enabled him to look into the depths of the earth, and discover where its gold was hidden. Thus from early youth he gave evidence of that cunning and unscrupulous audacity which is so apparent throughout the whole of his history. It is stated by a Mr. Hale, in an affidavit taken before a magistrate, that being engaged as the leader of some money-diggers to discover a silver mine near Harmony, in Pennsylvania, he assured them that in a certain spot the treasure would be discovered; but having reached the spot without finding the treasure, he affirmed that *the enchantment was so strong that he could not see*. The miners being disgusted, immediately dispersed.

Soon after this, we find the future 'prophet' having fallen in love with Hale's daughter, but lacking both an introduction to the young lady, and the 'needful' for making his proposals to her father, he persuaded one Lawrence, that if he would advance him money, and gain him the desired favour of Miss Hale, he would in return shew him a rich silver mine. The money was advanced, and the introduction given; and Smith having eloped with his love, left his friend to discover the mine as best he could. But again the 'prophet' was in a strait, for he needed money to convey himself and 'elect lady' to his father's house. His prolific brain soon found an expedient. Having before-time worked for a Dutchman, Stowell by name, he palmed upon him a story, that he had discovered a cave on the banks of the Black River, in which he had found a large bar of gold, but which, for want of help, he could not dislodge from the rock in which it was embedded. He promised the Dutchman, on condition of him paying the expenses of their journey to Manchester, that he would divide the gold with him. Accordingly, the credulous Dutchman paid the necessary expenses of the whole party; but like Lawrence, he had to return home without being favoured with the sight of any gold save that which he had himself given into the hands of his deceiver Smith. These two incidents occurred just before the future 'prophet' made public his pretensions as the discoverer of the 'plates of gold,' on which were the records which afterwards formed the staple of the contents of the Book of Mormon. We must, for brevity, pass over many like instances. But it brings out the

* Mentioned by the Rev. Henry Caswall, M.A., Professor of Divinity in Kemper College, Missouri, from whose work on Mormonism the substance of this tract has been to some extent taken. Mr. Caswall quotes these and most of the following circumstances, from a work by Professor Turner, of Illinois College, printed at New York, in 1842. Professor Turner is a valuable Presbyterian Minister, and was an eye-witness to much of the proceedings of the Mormons.

true character of Smith, to see that though he changed his calling from that of a *money digger* to a *prophet*, he did not change his character. The same deceit and cunning is observable in several of his transactions, after he assumed the lofty position of a prophet of the Lord.*

"In 1835, the prophet, with Sidney Rigdon (an apostate Baptist minister), who had been exalted by the 'prophet' to be 'the orator and oracle of the faith,' formed a mercantile house in their capacity of 'stewards,' for the 'consecrated' property which had been placed in their hands. They purchased goods to a large amount, without the prospect of paying for them, and proudly boasted that they were about to 'suck the milk of the Gentiles.' In this they were mistaken. The 'Gentiles' made their demands. Unable to meet them, Smith and Co. attempted to borrow money—this failing, they commenced a 'Safety Society Bank' *without a charter*, which had been refused by the Government. The credit of the 'Bank' becoming very suspicious, the few persons who held its notes became anxious to know the amount of precious metal which the company really possessed. The 'prophet,' anticipating the inquiry, filled *one box* with dollars, and about two hundred others with lead and old iron. Having called together his creditors, Smith pointed out to them two hundred boxes, marked '1000 dollars' each, and showed them the contents of the one which contained the silver. This trick answered for a time. The notes were passed off by the 'elders' of the church, who returned to head quarters, some with 40,000, others with 20,000 dollars, which they had swindled out of the 'Gentiles.' But the 'Safety Bank' soon exploded, and the 'Saints,' with little ceremony, charged their 'Prophet' and his company as selfish tyrannical swindlers. They in return reproached them as 'Dissenters,' and comparing them to Korah, Dathan, and Abiram, threatened them for their 'want of faith' with judgments from Heaven. At this time it was that Martin Harris, once the 'prophet's' scribe, one of his chosen witnesses to the Book of Mormon, and for the publishing of which he had sold his farm, now apostatized, declaring that he would expose the 'prophet,' who had become, as he said, '*a complete wretch*.' Smith was obliged to take flight, pursued by the officers of the law, and crossed the boundary as an *outlaw* from his country.†

* See "Mormonism Pourtrayed," by William Harris, published a Warsaw, Illinois.

† See "Gleanings by the Way," by Rev. J. A. Clark, D.D. Philadelphia, 1842.

(To be concluded in our next.)

TO CORRESPONDENTS.

R.J.O.—Thanks for his kind Letter.—Pleased to hear of the courtesy of the Bishop of London, in acknowledging the *Antidote*, sent to him by R.J.O.

A SINCERE FRIEND.—Such communications ought to have name and address. The Editor of the *Antidote* cannot accept charges of incorrectness from an *anonymous* correspondent. If he has not confidence in the Editor, how can he expect the Editor to have confidence in him? and publish his anonymous statements.

Mrs. SMITH, Secretary of A. M. Association, Manchester.—Am much obliged for papers which were returned; also for his circulation of *Antidote*.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by MESSRS. WEITHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham, for JOHN BRINDLEY, of Knightcote House, Leamington, Proprietor. Saturday, October 24, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM;
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 19.

SATURDAY, OCTOBER 31, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol; Mr. Abel Heywood, Oldham Street, Manchester.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. Guest, 52, Bull Street.

May be had of the publisher, Mr. Guest, free by post, 1s., Hawthornwhite's "Adventures among the Mormons during the last eight years."

Subscriptions received since last publication:—

Miss M. G., per Mr. Bradbury	... ... ... ...	£0 5 0
	BOOKS.	
Mr. W. Walton	... ... ... ...	0 2 6

Mr. Samuel Smith... 0 7 6

SPECIAL FUND IN SUPPORT OF THE *ANTIDOTE*.

	s. d.		s. d.
Mr. Evans	5 0	Mr. Wallis	2 6
A Friend	2 6	Mr. Hulbert	1 0
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Mr. Thos. Lawson	1 6	Mr. Thalheim	1 0
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BIBLICAL DEFENCE ASSOCIATION, Corn Exchange.—On Thursday Evening, October 29, Dr. Brindley's Lecture on the Existence of God in the Works of Creation.—The External Organs: "Of Voluntary Motion." To commence punctually at half-past 7, and terminate at a quarter-past 8, at which time the Rules of the Association, as revised by the Provisional Committee, will be read, and the Secretary will be prepared to receive the names of persons wishing to join. Admission, to defray expenses: Front Seats, 3d.; Back Seats, 2d.

On Sunday Evening next, Dr. Brindley's Reading from the Old Testament Scriptures. Subject: "Moses and the Burning Bush"—Ex. iii., 2. After which the usual monthly collection will take place to defray incidental expenses. To commence at half-past six.

The Antidote to Mormonism and Infidel Error.

SATURDAY, OCTOBER 31, 1857.

STATE OF AFFAIRS AT UTAH.

THE accumulating evidence now weekly pouring in upon us of the cruelty and violence exercised by the Mormon chiefs at Salt Lake against all who dare to express their dissatisfaction with their tyrannical taskmasters, and desire to quit such a scene of pollution, must, we should think, convince the most sceptical of the real character of Mormonism, and more than justify the strong expressions used by opponents against the sect.

The letter of an escaped victim in last week's *Antidote*, and that of the young Welshman in the present impression, show that the "destroying angels" ply their trade with an unsparing hand, and with a reckless impunity. This band of murderers are not only tolerated, but commended by Brigham, who impiously declares that the sin of disobedience against him, the "prophet of God," was a sin which the blood of the Redeemer could not atone for, and for which offence the shedding of their own blood could alone procure forgiveness. That these butchers have recently been incited to more than usual ferocity may easily be gathered from Brigham's discourse, published by themselves in the last number of their own *Journal of Discourses*, wherein it is seen that the dark secrecy with which they envelop themselves had caused so much alarm amongst their wives and the inhabitants generally, that it needed a public sermon from the prophet, which was accordingly delivered by him at the tabernacle, Great Salt Lake City, and in which the following very significant expressions occur:—

"Some men and women fairly get sick, so that they have to go to bed. 'What is the matter?' 'O, I feel that I cannot stand it any longer.' 'What is the matter, sister?' 'My husband knows something that he cannot tell me.' Do some of you men know something you cannot tell your wives? 'O, I have received something in the *Endowment* (their secret inquisition) that I dare not tell my wife, and I do not know how to do about it.' The man who cannot know millions of things that he would not tell his wife, will never be crowned in the celestial kingdom—*never, NEVER, NEVER*. It cannot be, it is impossible; and the man who cannot know things *without telling any other living being* upon the earth, who cannot keep his secrets and those that God reveals to him (!), never can receive the voice of his Lord to dictate to him and the people on this earth."—*Journal of Discourses*, current vol., p. 287; and in the following page is this other pretty piece of ribald nonsense:—"The Lord has no confidence in those who reveal secrets, for he cannot safely reveal himself to such persons. *It is as much as he*

can do to get a particle of sense into some of the best and most influential men in the church, in regard to real confidence in themselves." A pretty acknowledgment, truly, to come from these arch impostors, who profess to be under the immediate inspiration of God! What further evidence need we than their own admissions to convince us that they are the children of the devil, the father of lies, whose works they do?

WE give the following, extracted from the *Birmingham Daily Press*, but have not the least confidence in so improbable a statement:—

APPREHENSION OF BRIGHAM YOUNG, THE MORMON LEADER.—Advices received in New York from Salt Lake to the 27th June, report that Colonel Sumner, with 86 dragoons of Company G., United States army, arrived in that city on June 25th, at 7 p.m., and took Brigham Young prisoner, on a charge of treason and other crimes, and started with him for Washington city within two hours after his arrival, meeting with no opposition on the part of the Mormons. The Californian journals of the 3rd July make no mention of the arrest of Governor Young, it is therefore believed that the statement is premature.

That there is a terrible commotion amongst them is pretty plain, by Orson Pratt's *Pastoral*, and other articles in last number of their *Millennial Star*. It is also very evident that Orson Pratt has lost all confidence in his ability to maintain his ground here, and is off in a hurry to look after his wretched women and ruined fortunes at Utah, his pockets well lined with the plunder extracted from our own poor foolish credulous fellow countrymen. How this cunning Yankee will chuckle over the infatuation of the "greenhorn Englishmen"! When will our hardy sons of toil exercise common sense in religion with the same fair shrewdness that they exhibit it in reference to matters of far less consequence.

ANOTHER ESCAPE FROM UTAH!

MORE MORMON BARBARITIES.

THE SAVAGE MURDER OF THREE MEN IN OPEN DAY AT SALT LAKE.

"The following narrative is from the pen of John Davies, a young Welshman, who emigrated to Salt Lake, with his family, about two years ago, from Maesteg, South Wales. It is taken from a private letter, dated Council Bluffs City, Iowa, June 29:—
'I guess you are anxious to know the reason why I left Salt Lake. I shall try, in the first place, to inform you what a man must do to be a Mormon. He must give himself, his family, and all his possessions over to Brigham Young, and then he'll have to give the tenth of all his income—the tenth day's work—and he must keep from two to ten wives. If he don't agree to these things he had better quit; but by doing so he is in danger of losing his life every minute, for they would rather kill him than let him be the means of letting the world know how things are in their midst. Many have been shot down in trying to escape. I have seen dozens

shot down in the street; and three days before I left I saw three persons killed, merely because they intended to escape—they were shot down in a place called Springfield, while they were preparing their trunks to leave. This took place about eight o'clock on a Sunday morning, within fifty yards of the gates of the city. The first was a young man, called William Parish; he received seven balls in his body. The second was his father, and the third was a man called Potter, whose body received as many as fifteen balls. The old man was pierced in the back, and *his throat cut in three different places*. I saw them lying down, and I could name the persons who killed them. Brigham Young has got men for this purpose. Their number is four hundred. They are called the "Destroying Angels." Their captain's name is William Hickman, and the second in command is Porter Rockwell. The walls around the city are fifteen feet high, and they are surrounded by a deep and wide moat. The city is entered by four gates, which are watched in the night-time. The gates are so narrow that only one vehicle can pass through at once. The "Destroying Angels" go out on the plains in the spring, in order to intercept those who may escape from the city. Many left on foot last January. They sleep by day and travel by night. I know of men and women who have travelled this way—the men dressed as women and the women as men. I came across some who were very short of food; the little they had they gave to the women, and the men were principally sustained by the women's milk! I left Salt Lake City on the 17th of April, in company with two Welshmen and an African. The few Mormons who knew of our intentions said that we would never reach the States alive, but I told them that I was determined to try, whatever would occur. On Saturday (the day after we left) we had travelled thirty miles from the city, when we saw three men following us. They were sent by the authorities of the city to catch us. The name of one was Patrick Lynch, an Irishman by birth, and Secretary to Brigham Young. This man fired his revolver at me, but the ball went by without hurting me. They then came near us on their horses, and inquired our names, and when we refused to tell them, they swore that they would blow "our damned brains out." With that, one of them raised his revolver as if he was going to use it—he had one on each side of the saddle. I then took out my revolver and told him to fire if he liked. I had six revolvers with me, and a rifle, containing in all thirty-seven balls. Another ball was then fired at me, which whistled by my left cheek. I then fired at him, and one ball hit him on the leg, and another on the shoulder. (My friends by this time had run in the woods, and I was left to fight it out myself.) I then lost my footing, and one of the men ran at me with a knife, and cut my belt and took four of my revolvers. I had the other two hid in my boots. I got hold of one of them and fired, and succeeded in keeping them off for some time; till I had a chance to run to the woods, where I got the assistance of my friends. We continued to travel that day and the following night, and succeeded in reaching a place called Fort Bridger, which is 113 miles from the valley. The number of our pursuers had now increased to twenty, and we had to put to the woods again. We travelled till night, and were so fortunate as to meet a host of friendly Indians, who gave

us buffalo meat to eat. The next day we overtook a number of waggons, known as Mrs. Babbitt's train, in number twenty-eight. I was hired to drive one waggon, which was drawn by six mules. We had some trouble with a lot of Indians called the "Crow tribe." They were well armed, and about a 1000 strong. About 600 shots came into our tent. We killed about thirty Indians, and they killed five of our men." —*From the "Liverpool Albion," of October 12, 1857.*

THE MORMONS AND THE LAWS OF AMERICA.

SPEECH OF SENATOR DOUGLAS. (From the WESTERN STANDARD.)

"SHOULD all efforts fail to bring them (the Mormons to a sense of their duty, there is but one remedy left—*repeal the organic law of the Territory*, on the ground that they are alien enemies and outlaws, unfit to be citizens of a Territory, much less ever to become citizens of one of the free and independent states of this Confederacy. To protect them further in their *treasonable, disgusting, and beastial practices* would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized Territories of the United States—what then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all territory not incorporated under any organic or special law."

"By the provisions of this law, all crimes and misdemeanours committed on its soil can be tried before the legal authorities of any State or Territory to which the offender shall be first brought to trial, and punished. Under that law persons have been arrested in Kansas, Nebraska, and other Territories, prior to their organization as Territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the Territory."

MOVEMENTS AT BATH.

On the 9th inst., the Bath Anti-Mormon League held a meeting, at which they had invited Dr. Brindley to be present. Amongst those present were the Rt. Rev. Bishop Carr; the Rev. S. H. Waddington, in the chair; the Rev. W. C. Magee, the Rev. — Wood, the Rev. J. M. Dixon, Captain Marsh, — Hawkesworth, Esq., and many other influential gentlemen. The Mormon chief, Mr. Hanham, was informed that he would be permitted to reply; he, however, prudently kept away, sheltering himself under the published falsehood of the *Birmingham Journal*. The following bill was circulated by him:—

"Edward Hanham begs to decline holding a 'public discussion' with Dr. Brindley, the hero of the Birmingham Anti-Mormon mob, for reasons found in the *Birmingham Journal* of August 1st, 8th, and 22nd, 1857."

The League, however, were determined to strip off Mr. Hanham's flimsy excuse, and the following public announcements were accordingly made:—

“CHALLENGE TO EDWARD HANHAM.

"To Edward Hanham, President of the Wiltshire Branch of Latter-Day Saints.

"Sir,—The Anti-Mormon League of Bath consider your excuse for not meeting Dr. Brindley, on the

ground that he was 'the hero of the Birmingham Anti-Mormon Mob,' a very cowardly and very unjust excuse. If Mr. Hanham saw the *Birmingham Journal* which he refers to, he would see that that paper declared that Dr. Brindley took NO PART in the so-called riot, but always called upon his Meetings to avoid riot. And that, in a subsequent impression, the *Journal* acknowledged that their account was greatly exaggerated; and at a public meeting of 2,000 people, it was PROVED in the evidence of all the inhabitants of the street, that NO SUCH RIOT TOOK PLACE.

"To our present object:—The Chairman, last night, and Dr. Brindley, and the whole meeting, guaranteed to Mr. Hanham, or to any Mormon advocate approved of by him, a fair impartial hearing, and perfect freedom from all molestation. We, therefore, now call upon Mr. Hanham to come forth in defence of his principles, if he thinks them capable of defence. Either Mr. Hanham believes sincerely that Mormonism is true, and is prepared to defend it, or else he is teaching and preaching what he knows to be false, and shrinks from a PUBLIC INVESTIGATION.

"An Answer, within an hour, will be expected. The LEAGUE is prepared, at once, to enter into all necessary arrangements for a DISCUSSION TO-NIGHT.

"Signed on behalf of the League,

"THOS. E. EDWARDS, Secretary.

"Saturday Morning, 10 o'clock, Oct. 10th, 1857,

At Mr. B. Smith's, 38, Southgate Street.

"Saturday Afternoon, 2 o'clock.—A long rambling epistle has at length, after three applications, been received from Mr. Hanham, at an hour too late to make arrangements for a meeting this evening:—

"Mr. Hanham declines to MEET Dr. Brindley; he has, however, the impudence to state that he is prepared to defend and discuss their principles 'with the PROPER MAN, at the PROPER TIME, and in the PROPER PLACE,' the said Mr. Hanham, in his wisdom, determining for the public what that proper man, time, and place shall be.

"This said Mr. Hanham, however, cannot help admitting that if Dr. Brindley 'sincerely believes Mormonism to be a delusion, it is his duty to publish and expose its errors.' Is it not, on the same ground, Mr. Hanham's duty, if he sincerely believes Mormonism not to be a Delusion, to publish and defend its principles? Why he shrinks from such a defence, can only be explained by the fair inferential fact, that Mr. Hanham *does not believe* in its truth, but knows Mormonism to be a contemptible LIE, that cannot for one moment bear the light of FREE DISCUSSION."

On the following Sunday, this worthy champion of Mormonism gave the following reason to his dupes for not again entering into discussion. "The Saviour," said he, "never discussed his principles, and therefore I shall not!" Our correspondent may well ask what will he say next?

The members of the Bath Association appear to be earnest, sensible, practical men, and have done much, with the help of Mr. Parrott, to let the Bath people know what a vile system had been introduced amongst them.

It will be pretty plainly seen, that the scandalous reports of the *Birmingham Journal* were calculated to be injurious to Dr. Brindley's usefulness, and ought to have been withdrawn by them when they were made aware of their gross incorrectness.

TWELVE LECTURES ON THE EXISTENCE
OF GOD IN THE WORKS OF CREATION.SECTION II.—THE ANIMAL KINGDOM. LECTURE 2.—
THE DIGESTIVE ORGANS.

Thursday, October 15.

Good health, man's chiefest earthly blessing, depended mainly upon the use made of the digestive organs, the subject of our consideration to-night. The assimilation of vegetable structures which occupied our attention a fortnight ago, exhibited in a remarkable manner the organic life law—much more surprising was the assimilation of animal substances with their wondrously adapted functional powers,—a potato becomes part of a human brain!

The digestion of food commenced in the mouth. The teeth performed their comminuting process, and the saliva so plentifully secreted and poured into the mouth when food was present there, also aided by its moistening and antiseptic properties to reduce the same to a pulaceous condition. But now a difficulty arose. How was this food to reach the stomach? The lungs, the trachea, or windpipe, communicating with the same, the larynx, in which voice was produced, all delicate organs lined with a highly sensitive mucous membrane; these all lay immediately in the front part of the neck and chest, and the glottis or opening at the upper part of the trachea must be passed over by the food before it could reach the oesophagus or gullet. A most beautiful contrivance, simple, but effective, was provided in the little epiglottis that constituted itself a drawbridge, opening and shutting with extraordinary rapidity by means of involuntary muscles. The skill and ingenuity displayed in this contrivance were manifestations of great wisdom; to whom or to what did the atheistic secularist attribute that wisdom?

The food passed down the singularly-formed spiral oesophagus, and entered the stomach, which immediately set about a threefold resolution of the same. In the first place, the muscular tunic, or lining membrane, seized upon it, and rubbed or ground it down by its mechanical process; then came the cooking of the food by means of the great additional heat drawn inwards from the surface of the body where it was least wanted, save for our own sensations of comfort; and lastly, besides the mechanical and concoctive, there was also the chemical action upon it by means of the gastric juice, the most powerful solvent in nature, and yet more highly antiseptic or sweetening than the saliva of the mouth. The uniform mass then passed on into the smaller portion of the alimentary canal, and became at length charged with all the elements requisite for the renewing of the worn-out parts of the bodily frame.

While this digestive apparatus was fairly used, and not unduly tasked, nor confounded by too great a variety of food, all went on well. Beyond feeling sometimes a little chilly on the surface of the body after a hearty meal, no inconvenience arose to us, neither were we conscious in the parlour above of the terrible commotion going on in the kitchen below. But so surely as we disregarded the fair claims of the stomach to our merciful consideration, so surely would the head take part with the stomach, and the disorders of the one be communicated to the other.

It was certainly no unimportant question, How could we best preserve the healthy and comfortable condition

of the digestive organs, and avoid the thousand and one disagreeables attendant upon that horrid monster *Dyspepsia*? Attention to a few simple rules would do much to secure this great desideratum. Do not eat too great a quantity, do not eat too great a variety, do not take too hot or highly stimulating food, and limit the quantity of fluids partaken of. Again, a thorough mastication of the food in the mouth tended much to relieve the stomach, and help it in its important work. As a rule, hard or solid food had a tendency to keep the mill in good order, by giving the muscular membrane something to do, and so prevent by exercise its becoming *flaccid*, which produced many unpleasant consequences. Hence it was that bread a few days old was preferable to newly baked, and toasted bread or crust better for digestion than a quantity of the soft part only. A little exercise in the open air before each meal was an excellent stimulant, and aroused the energies of the stomach into an active state. Where there was a sound constitution and plenty of wholesome employment, good health lay very much within the power of each individual. He (the lecturer) had had so much to do for so many years that he had seldom had time to be ill. Idlers are generally fidgety and fanciful, and fall ill out of very spite.

He had spoken of hot stimulants, as injurious to the stomach. There were two such stimulants, indulged in by many to a fearful extent—smoking, and the drinking of ardent spirits. He was not going to debate the question as to the extent to which such things might be indulged in, and yet life and comparative health be enjoyed. He knew that our bountiful Creator had so formed us that man could accommodate himself to very variable conditions and habits of life, and could bring his system to endure many things which were quite repugnant to its natural state. The question was, did nature need such things, and show an instinctive liking for them when first partaken of? He would appeal to every smoker, whether, when first he converted his oesophagus into a chimney, and filled his stomach with smoke instead of food—did not his stomach nauseate the fumes, sending them back upon the brain, and relieving itself at last by a forcible expulsion of the intruder? So with drinking. Were not the first excesses productive of illness; and did not the stomach thus plainly indicate that smoke and spirits were not its natural food?

They had briefly reviewed the contrivances provided for the digestion and assimilation of food; the action of the absorbents and secretions; and of the arterial and venous systems—all palpably designed to produce the growth and nurture of man. By whom were they so designed? and what were his attributes?

SCRIPTURE READINGS.

SUNDAY EVENING, OCTOBER 18, 1857.

Gen. xxviii, 12. "And the top of it reached to Heaven."

It would be necessary to look to the circumstances in the history of Jacob that preceded this remarkable vision. In the 27th chapter we learn that Rebekah, Jacob's mother, out of a foolish and unjust partiality for her younger son Jacob, contrives a means by which he is enabled to defraud his brother Esau of the blessing due to him as the first-born of Isaac. At the 13th verse of that chapter we have a sad example of human temerity in provoking God's wrath, where the prospect

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of immediate worldly advantage presents itself. "Upon me be thy curse," is Rebekah's reply to her son Jacob's remonstrances. And at the 20th verse we see how Jacob himself dares to assert that by the special favour of God he had been enabled to carry out his wicked device. The plan succeeds, but quickly brings with it its own evil consequences. Esau hated Jacob, and determined to slay him. And now, in order to save his life, Rebekah has to call upon her favourite to flee secretly from his own home, and become a wanderer in a strange land.

In chap. xxviii., 11, we find him in a most destitute and humbled condition; stretching himself upon the bare earth for his bed, and having only the stones for his pillow. How deeply he must have felt his own degraded condition! With what a sorrowing heart and broken spirit would he make known his wants unto God, at the same time that he prayed for forgiveness. There was no helping hand near—no eye of pity, or voice of comfort. He laid down alone, not knowing how his next day's wants might be supplied—cut off from all hope of human aid:

But the eye of God looked down upon him. Man's necessities are God's opportunities. And now that there was none else to save, God graciously comes to his rescue. "Behold a ladder set up on the earth, and the top of it reached to heaven; and the angels of God ascending and descending on it." And as he looks upwards, behold, "the Lord stood above it." With what intense anxiety would he regard the heavenly vision! With what breathless suspense would he listen for the first accents addressed to him! Was God about to upbraid him with his sinful folly, reproach him with having brought upon himself his misfortunes, and leave him to despair? Or, was He graciously about to exhibit Himself as a God of love and infinite compassion, and do for man what man could not do for himself—provide a way of escape? He is not long left to doubt. He hears those promises of wondrous goodness—"I am with thee," "I will keep thee," "I will not leave thee"! Who shall describe the love of God—his boundless goodness to man! As it was with Adam, so is it now with Jacob. Both brought themselves into an entirely helpless and ruined condition. Nothing less than God's power was equal to the emergency; and from nothing less than infinite love could forgiveness be expected, or any future blessing looked for.

This ladder, although it reached to heaven, yet was it set upon the earth; and God's ministering angels passing between the two. All man's wants, and the sorrows of this earth were carried up to heaven; and all God's blessings were brought down from heaven to relieve and comfort him. The ladder, too, was an apt figure of man's journey to heaven. The *way* was an arduous upward course. Many trials, many temptations, afflictions, and sorrows thickly besetting the rugged path of life. It needed all his faith to keep the Christian steadily to his purpose. He must climb round after round ere he reached the top. Did he not with the eye of faith see "the Lord standing above it," he would be ready to despair of reaching the last round of the ladder. Did he not hear, through the spirit of God communing with his spirit, those gracious words, "I am with thee—I will keep thee—I will not leave thee," he would lose all confidence. Man's only dependence was upon God to keep him steadily purposed to continue the ascent.

How many were there, that in the time of affliction and worldly difficulty, were ready to cling to the ladder that leadeth up to heaven, earnestly desiring its more solid and abiding joys—but when blessed with prosperity, freed from sorrow, and surrounded with earthly happiness—kicked the ladder from beneath their feet ere they had reached half-way up, planning for themselves other ways than God's ways, and depending upon human strength and earthly pleasures, rather than keeping their minds steadily fixed where true joys only are to be found. This account of Jacob afforded us a striking lesson of caution and confidence—of man's weakness and helplessness, and God's strength and goodness; and was an encouragement to every poor mourner to place his reliance upon God's loving assurance that He will be with them, He will keep them, He will not leave them.

TWELVE LECTURES ON THE EVIDENCES IN BEHALF OF DIVINE TRUTH.

SECTION II.—EVIDENCES FROM PROPHECY.

LECTURE 3.—CONCERNING THE MESSIAH.

Monday, October 19.

By far the most complete and most deeply interesting chain of prophecy had yet to be considered, namely, that which referred to the promised Messiah. This extended from the creation of man to within four hundred years of the Messiah's appearance. He would show them that in that long line of prophecy were introduced the most minute and circumstantial predictions concerning

- 1.—His genealogical descent.
- 2.—His parentage.
- 3.—His birth—time, place, circumstances.
- 4.—His life—private character, public conduct.
- 5.—Death—cause, manner, circumstances.
- 6.—Burial, resurrection, ascension.

To see the force of this cumulative evidence, it would be necessary to consider the almost impossibility of being able to predict by human sagacity any considerable number of circumstances to happen thereafter. Dr. Olinthus Gregory, an eminent mathematician, had applied to this question the doctrine of CHANCES. The value and stability of many institutions depended upon the application of this rule of chances, which had been calculated with so much mathematical accuracy as practically to serve the desired end.

It is found that if only *ten* men referred each of them to only *five* separate and independent circumstances to happen at some future time—and assuming that the chances for and against their happening to be equal—the probabilities against the occurrence of those fifty circumstances in *any way*, at *any time or times*, and through *any number of actors*, would be as 1125,000,000,000 to 1, or as eleven hundred and twenty-five millions of millions to one! Against these all meeting together in *one person*, and at *one time*, the chances would be so great that

it is beyond the power of numbers to express accurately what that improbability would be. Yet we have far beyond fifty, or ten times fifty, circumstances, all meeting together in Jesus Christ, that had been prophesied of him during the space of nearly 4000 years! This argument alone bids defiance to all objections, and is altogether invulnerable. Let us consider these prophecies in order.

DESCENT—

From Abraham, Gen. xii., 3.

From Isaac, not Ishmael, Gen. xxvi., 3, 4.

Jacob, not Esau, Gen. xxviii., 14.

Judah, the 4th son, not Reuben, the 1st, Gen. xlix., 10.

Jesse, Isaiah xi., 1.

David, youngest of eight. 1 Sam., xvi., 11. Jer. xxiii., 5.

GENEALOGIES—

St. Matthew, 2000 years from Abraham to Christ.

St. Luke, 4000 years from Adam to Christ.

These differ, because St. LUKE traced for Gentiles, through the Virgin, his mother; St. MATTHEW for Jews, through Joseph, his father.

NATION, TRIBE, AND FAMILY—

Gen. xii., 3; xviii., 18; xxi., 12; xxii., 18; xxvi., 4; xxviii., 14; xlix., 8. Ps. xviii., 50; lxxxix., 4, 29, 36; cxxxii., 11. Isaiah xi., 1. Jer. xxiii., 5; xxxiii., 15.

To BE BORN OF A VIRGIN—Gen. iii. 15; Isaiah vii., 14; Jer., xxxi., 20.

BIRTH—TIME, during existence of Kingdom of Judah, Gen. xlvi., 10; before destruction of second temple, Hag. ii., 7, 9; 490 years after return from Babylonish captivity, Dan. ix., 24, 33.

PLACE—The town of Bethlehem, Micah v., 2.

CIRCUMSTANCES—A Fore-runner, Is. xl., 3; Mal. iii., 1; iv., 5.

Worshipped by Magi, Ps. lxxii., 10, 15; Isaiah lx., 3, 6.

A Massacre at Beiliehem, Jer. xxxi., 15.

Carried into Egypt, Hos. xi., 1.

LIFE—PRIVATE CONDUCT AND CHARACTER, his WISDOM—Isaiah xi., 2; Righteousness, Jer. xxiii., 6; Meekness, Isaiah liii., 7; Patience, Isaiah 1., 6; Yet a man of Sorrows, Isaiah v., 3, 4; Despised and rejected, Isaiah liii., 3.

PUBLIC CONDUCT—His miracles to heal the blind, the deaf, the lame, the dumb, Isaiah xxxv., 5, 6.

DEATH—CAUSE, betrayal by a friend for 30 pieces of silver, Ps. xli., 9; Zech. xi., 12.

MANNER—Crucified, Ps. xxii., 14, 17; spit upon, Ps. xxxv., 15, 21; scourged, Isaiah 1., 6; gall and vinegar to be given him to drink, Ps. xxii., 15; lixix., 21; part his garments, but cast lots for his vesture, Ps. xxii., 18; his side to be pierced, Zech. xii., 10, and hands and feet, Ps. xxii., 16; Zech. 18, 6; a bone not be broken, Ps. xxxiv., 20; to die with malefactors, Isaiah liii., 8, 12.

CIRCUMSTANCES—Earthquake, Zech. xiv., 4; darkness, Amos v., 20; viii., 9; Zech. xiv., 6.

BURIAL—Buried with the rich, Isaiah liii., 9.

RESURRECTION—Ps. xvi., 10; xxx., 3; xli., 10; cxviii., 17; Hosea vi., 2.

ASCENSION—Ps. xvi., 11; xxiv., 7; lxviii., 18; cx., 1; cxviii., 19.

Suicide of his betrayer, Ps. iv., 15, 23; cix., 17. Potter's field bought with the bribe, Zech. xi., 13.

These were but a few of the more striking incidents spoken of by the prophets, all of which were to meet together in one man, Jesus Christ, and at one particular time. All did so meet together: yet against such an union of circumstances the probabilities or chances as shown above were so inconceivably great that figures could not express it, and we were driven out of the very necessities of the case to recognise the truth of the declaration, that holy men of old spake as they were moved by the inspiration of God. "We have a sure word of prophecy."

THE ANTIDOTE AND ITS MISSION.

To DR. BRINDLEY.—DEAR SIR,—I have been an attentive listener to all your week-day lectures and discourses, and it must be gratifying to you to perceive by the spirit manifested at your meetings, and likewise to be directly informed that your labour is not in vain. I was very much pleased to see the interest that was taken on Monday night last, in the permanent establishment of the Bible Defence Association. Had such an association been established ten years back, thousands who have been deluded away from their homes to a wretched state of existence, would have been thankful to, and have blessed the founder. I feel a very great interest in the association, believing a great amount of good will arise from it, not only by exposing Mormonism, but in refuting every kind of infidel error and blasphemous arguments in opposition to divine truth. Since I have listened to your lectures and quoted from your evidences, I have been much better enabled to oppose the Mormons. In the small village where I live, about nine miles from Birmingham, we have a Mormon Elder, and many of his dupes. For the last twelve months I have been opposing him, and since benefiting by your Bible evidence, I have entirely routed him. He has not been in my neighbourhood to deliver his tracts, or to receive those he had delivered, for several weeks past. He has taken another route, but I will be in his wake with the *Antidotes*, and see if I can't route the cowardly fellow again. I have been acquainted with the Mormons these fourteen years; was a member of the church nine years; and an officer five years. I have been thoroughly disgusted with their vile teachings, and believe it to be my duty as a man and a Christian to oppose them; and, with the blessing of God, I will do so, so long as there is a Mormon to be met with. I take with me every week as many *Antidotes* as I can afford to purchase; I give them away to my neighbours, and to any that I meet with in the lanes from neighbouring villages, so that I know they go far from my home, and it does me good to see how my efforts are attended with success. My neighbours take an interest in what I say and read to them, and are really pleased to hear me discuss with the Mormons, when they have pluck enough to meet me. I cannot write any more at present, but upon some future occasion I will produce evidence of over fourteen years' experience in the Mormon Church. Yours most respectfully, G. M., Caroline Street, Birmingham.

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THE UNKNOWN TONGUE.

One correspondent, J. S., of Sedgley, calls attention to the notice in the New York paper, headed:—

“MORMON TYPES AND MYSTERIES.—The New ‘Deseret Alphabet’ is completed, and a fount of pica type has been cast in St. Louis. Specimens of the types are published in the St. Louis papers, but they are unproducible in types that common people use. The type-founders have supplied the Mormons with moulds and other apparatus for recasting their old metal. So the ‘Deseret News’ will probably hereafter be a profound mystery, at least in part, to all but the initiated. The new characters are forty-one in number, and bear a striking resemblance to those of the Ethiopic alphabet. The ukase of Brother Brigham will hereafter be a sealed letter, literally, to Gentile eyes.”

A silly device—the new tongue will not remain a secret for forty-eight hours after it reaches England. Brigham prefaced the introduction of this modern mystery, by a special piece of prophetic blasphemy—“Thus saith the Lord, my servant Brigham shall no longer permit the records of my people to come into the hands of the wogodly.” *Fudge!*

PROFESSOR ANDERSON'S PERSONAL EXPERIENCES AT THE SALT LAKE.

DR. BRINDLEY.—DEAR SIR,—I hope you will pardon this intrusion, should the information I am about to supply prove uninteresting to you. Last Saturday evening I was induced to go and witness the performance of the renowned “Wizard of the North,” at the Birmingham Music-hall, where I heard that gentleman (while exposing the imposture of the so-called Spirit-rapping) give, voluntarily, the following testimony to the corruptiveness of “Mormonism.”—

“There are three fearful kinds of modern impostures,—the first is Fortune-telling; and the second Spiritualism, or Spirit-rapping. These two have been very injurious to the ignorant and credulous class of mankind; the latter having in America deluded two millions of human beings, of which number upwards of seven thousand were ultimately sent to a lunatic asylum, and three hundred more committed suicide. Yet, terrible as this may appear, there is another more extensive and more damnable than these and all other impostures put together, and that is ‘Mormonism,’ and this I condemn from a personal knowledge of its *hellish practices*. I was six months in the Great Salt Lake city of Utah, and I tell you most solemnly that the depth of degradation and vice in that vast city is far beyond all description.”

I am, Sir, yours, &c.,

T. F., A Working Youth.

Camden Street, Oct. 19, 1857.

MORMON YOUNG LADIES.

We have received a long letter of four closely written pages of abuse, from some Mormon in disguise, who amongst other things complains of our estimate of Mormon morality. He was particularly disgusted with some one at the meeting at the Corn Exchange, on Monday evening, the 19th instant, who called out “Saints” in reference to “five or six young ladies” who were then present at the back part of the room.

“Who knows,” he asks, “but that if those young ladies had been properly treated they might have been converted from their faith?” For his particular information we acquaint him with the fact that the Mormon young “ladies,” who had conducted themselves in a most impudent manner for some time, at length shouted out in reply to Dr. Brindley’s statement of the stoppage of emigration to Salt Lake, “It is a d——d lie!” After which delicate and lady-like expression they were reminded by some females near them that they, as “Saints,” ought to know better. We rather think so, too.

A BRIEF ACCOUNT OF THE LIFE AND CHARACTER OF JOSEPH SMITH.

(From a tract, by the Rev. Mr. Clay, lately of Leamington.)

(Concluded from last week.)

“It was on the 4th of May, 1834, that the fugitive ‘prophet’ appeared in a fresh capacity. Accoutred with a sword, rifle, and brace of pistols, and provided with a bulldog and four horses, Smith placed himself at the head of the ‘army of Zion,’ numbering two hundred and fifty strong, and like a second Mahomet, was ready to propagate the ‘faith’ by the sword.

“What this force was likely to do may be gathered from the ‘Salt Sermon’ of Sydney Rigdon, in which he declared that the ‘Dissenters’ who had lost their savour ought to be *literally cast out, and trodden under foot by the saints until their bowels gushed out*. And by way of scriptural illustration he informed his audience that the ‘Apostles threw Judas Iscariot down and trampled out his bowels, and that Peter stabbed Ananias and Sapphira.’ With such teaching as this, and under such a general as Smith, no wonder that the army of the Saints committed many enormities. They were soon met by the authorities of the country, who publicly proclaimed them to be ‘in open and avowed defiance of the laws, and having made war upon the people of the state.’ Smith and his ‘saints’ having been summoned to lay down their arms, felt compelled to obey, being overawed by the superior forces of Generals Lucas and Clark, the latter of whom, after selecting forty or fifty of the Mormons for trial, addressed them thus:—‘You have always been the aggressors. You have brought upon yourselves these difficulties by not being *subject to rule*.’

“The ‘prophet’ and twenty-nine of his deluded followers were closely confined in Richmond Gaol, being retained for trial by a court of inquiry—on the charges of treason against the state, murder, burglary, and larceny.* Smith and six others were afterwards committed to prison, but effected their escape to the state of Illinois, in 1839. Here he was received by his followers as a martyr; and with a devotion and zeal worthy of a better cause, his poor deluded dupes at once began to build the city of ‘Nauvoo, on the banks of the Upper Mississippi.

“By ‘revelations’ which the ‘prophet’ received, the ‘saints’ were commanded to build not only a temple, but also a house of lodging, in which ‘Joseph and his seed after him were to have a place from generation to generation.

“The following description of the ‘prophet’ is given by one who had a personal interview with him in the

* Congregational Documents. 1841.

city of Nauvoo, which he visited in 1842:—‘The appearance of Smith,’ says Mr. Caswall, writing soon after an interview with the ‘prophet,’ ‘is that of a coarse and plebeian person, whose countenance exhibits a curious mixture of the knave and the clown. His language is uncouth and ungrammatical. When an ancient Greek manuscript of the Psalms was exhibited to him, as a test of his acquaintance with that language, “It is,” said he, “a dictionary of Egyptian hieroglyphics. It ain’t Greek at all, except perhaps a few words. What ain’t Greek is Egyptian, and what ain’t Egyptian is Greek!”’ Such, reader, was the gross ignorance of one who pretended to have the *gift of tongues*—but whose ignorance and ungrammatical language would have shamed a child in any of our day or Sunday schools.

“In addition to this may be added the testimony of Bennet, formerly Mayor of Nauvoo, who apostatized in consequence of the disgusting conduct of Smith, whom he had in vain urged to desist from his shameless course of intemperance and profligacy.

He states that the ‘prophet’ Smith taught that ‘the blessings of Jacob were granted him,’ and, consequently that he had divine authority and permission for indulging in unrestricted polygamy. He thus induced several English and American women, whose husbands or fathers had been sent on *distant* missions by the prophet, to become his ‘spiritual wives.’* But having attempted to add to their number the daughter of Sidney Rigdon—Rigdon, who had accompanied the ‘prophet’ in his long and hateful course of imposture and hypocrisy, at once dissolved all association with this abandoned wretch, and exposed his infamous proceedings in several public newspapers. He spoke of him, as well he might, in terms of unmeasured severity, as one ‘polluted mass of corruption, iniquity, and fraud: a beast and a false prophet.’†

“These disclosures well nigh cost Bennet his life, for he declared that twelve of the desperate band called the ‘Danite’ band, subsequently attacked his residence by night, *disguised as females*, but he being aware of their intentions, prepared for them so warm a reception that they were compelled to retire.

“We now come to the closing scenes of Smith’s career. In 1841 he prophesied that his old enemy the Ex-Governor of Missouri should die by violent hands within a year.

“Bennet (then the Mayor of Nauvoo) affirms that Smith offered a *reward* of 500 dollars to several of the ‘Danite’ band who would undertake to ‘fulfil the prophecy.’ One was found willing for the work, and after being absent from Nauvoo about two months, returned, and on the following day the fulfilment of the prophecy was announced. The assassin, who had previously been ‘miserably poor, now appeared in the streets of Nauvoo with his pockets full of gold.’

“The ‘prophet’s’ barefaced iniquity in this matter, however, was not allowed to pass unnoticed by the authorities of the state. The Governor of Missouri demanded Smith for trial, at the hands of the Governor

* What effect this teaching and example of the profligate prophet had upon his immediate followers, may be gathered from the following extract:—“The last act in the expulsion of the Mormon fanatics from the state of Illinois was performed on the 6th of September. Although this *sect of polygamists* have been driven from Illinois, they are attempting to make proselytes.”

† Published in the “Louisville Journal,” “St. Louis’ Bulletin,” and others, and quoted by the Professor of Divinity in Kemper College, Missouri.

of Illinois, on the charge of his having been an *accessory* in an attempt to *murder* Ex-Governor Boggs of the state of Missouri. Smith was arrested at Nauvoo, but made his escape from the officers of justice. A reward of 600 dollars having been offered for his apprehension, he was at length secured with his brother Hiram, in the gaol at Carthage. Here they were to await their trial, on a charge of treason. A Mormon having attempted to rush by the *guard* who had been placed before the gaol, by the governor, was opposed; thereupon he fired a pistol and wounded the sentinel. This was the signal for Smith and his fellow prisoner, who being provided with pistols, commenced firing upon the guard within. A general confusion ensued, and Smith, attempting to escape from the window, was pierced with a hundred balls, and fell a lifeless corpse.

“Thus died the false prophet, in open rebellion against his country; in *daring* and *outrageous* defiance of the laws of God and man—and in direct contradiction of his own creed, which acknowledges in *theory*, what he discarded in practice all his life long, viz., obedience to kings, presidents, rulers, and magistrates, in ‘obeying, honouring, and sustaining the law.’

“Thus he died in disgrace and infamy—a profane and ignorant impostor—palming himself off on the credulous and designing as a prophet sent from God—a deliberate, cold-blooded, persevering deceiver, possessed neither of talent nor originality—whose insane ravings, gross ignorance, and blasphemous assertions, were only equalled by the loathsome profligacy, reckless duplicity, and grasping selfishness of his daily life.

ERRATUM.—In last number, “Burtpoor” in place of “Meerut.”

TO CORRESPONDENTS.

G. M.—Thanks for American paper and offers of further help. Congratulate him on his happy release from his 14 years’ bondage to Mormonism.

Mr. EDWARDS, Bath.—Much obliged for all communications. Hope the mayor and magistracy everywhere will imitate those of Exeter and Chippenham.

THE “INVESTIGATOR.”—Dr. Brindley acknowledges the compliment paid to him by abuse in this Secularist organ.

NEWPORT, MONMOUTH.—Received Mr. Flint’s communications, and tract, “Is the Mormon a man?” The *Antidote* is in circulation at Bath, and shall be glad if Mr. Flint can secure its introduction into Newport. His good opinion of its usefulness is much esteemed. One dozen copies sent to him. These, if sold, can be paid for in stamps.

Mr. CHANDLER is thanked for his communication, and his good intentions appreciated. There are yet a few difficulties to overcome before all things are arranged in the way that all friends desire.

HARDY’S TRIAL, exposing the gross immorality of the Mormon chiefs in America, will be published in full, in the form of an extra number of the *Antidote*, to be sold only to those who specially ask for it. There is much in it unfit for the pages of the *Antidote* and general readers.

Mr. HOMER has been communicated with in reference to his direct charges against Mr. Wallis, and inferentially against the Association, because its members permitted him to attend and take part in their meetings. Mr. Homer has written a pert letter in reply to Dr. Brindley, which will be duly attended to, and the result reported to the Association.

A MORMON CURSE AND ITS VALUE in our next.

Mr. C. C. SMITH, Manchester.—Last communication just to hand. Sorry to hear of his illness. Will write to him in a post or two.

Mr. NEWMAN, Lozells.—His very kind letter to hand, which, with its suggestions, in our next.

NOTICE TO COUNTRY AGENTS.—After Saturday, November 17th, agents in the country who wish to be regularly supplied with the *Antidote*, must send their orders to one of the Publishers: Messrs. Wertheim and Co.; Mr. Farringdon, 4, Farringdon Street, London; or Mr. Guest, 52, Bull Street, Birmingham, who will supply the *Antidote* to News Agents, &c., every Wednesday morning. After the above date we cannot undertake to send them out on sale or return.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, FARRINGDON STREET, LONDON, and JAS. GUEST, 52, BULL STREET, BIRMINGHAM, for JOHN BRINDLEY, of KNIGHTCOTT HOUSE, LEAMINGTON, PROPRIETOR. Saturday, October 31, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 20.

SATURDAY, NOVEMBER 7, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Ileyward, Bristol; Mr. Abel Heywood, Oldham Street, Manchester.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

May be had of the publisher, Mr. Guest, free by post, 1s., Haworthwaite's "Adventures among the Mormons during the last eight years."

BIBLE DEFENCE AND ANTI-MORMON ASSOCIATION, Corn Exchange, Birmingham.—On Thursday Evening, November 5th, Dr. Brindley will deliver his eighth Lecture on the Existence of God in the Works of Creation. Subject: "The External Organs of Sight and Sound." Admission, to defray Expenses, Front Seats, 3d.; Back Seats, 2d. To commence at half-past Seven, and terminate at a quarter past eight, at which time the ADJOURNED MEETING of the Bible Defence and Anti-Mormon Association will take place for the appointment of Committee and Officers, and also for the enrolment of names of Members.

Sunday Evening, November 8, Dr. Brindley's Scripture Reading. Subject: "Ye will not come to me, that ye might have life."—John v. 40. To commence at half-past 6. Free Admission. No Collection.

IMPORTANT ANNOUNCEMENT.

Friends to our movement, and who have seen for themselves the blessing attendant upon Dr. Brindley's exertions amongst those exposed to the influences of Mormon fanaticism, and particularly the poor of those districts where Mormonism chiefly prevailed, have *voluntarily* come forward and purchased a suitable building, most suitably situated for doing good, namely, the Jews' Synagogue, in Wrottesley Street, adjoining the Lady Well Baths. This place will be immediately got ready for Dr. Brindley's Lectures and Addresses, and it is hoped will give perseverance and increased efficiency to his important labours in God's service.

The Antidote to Mormonism and Infidel Error.

SATURDAY, NOVEMBER 7, 1857.

THE COOLEST TRICK OF ALL.

ORSON PRATT *versus* UNCLE BARNUM.

NOTHING could more completely display the weakness of the Mormon cause, than the contradictory statements and directions given, from week to week, in their official organ, and by their recognised heads. Three weeks ago we were gravely informed by Mr. Orson Pratt, the prophet and apostle of their superstition for England and Europe, that unless we

hastened off to "Zion" without further consideration or delay, he would not guarantee our safety from the impending destruction for a single day, or ensure our escape hereafter to the Land of Promise.

A week after this he is unexpectedly visited by Mr. S. W. Richards, who had come in hot haste from Utah, to announce to the astonished European Seer, that on no account must he allow more to proceed to the city of refuge, for good and sufficient reasons, privately communicated to the said Orson Pratt, who is admonished by his brother saint to hasten thither himself, to look to his house in danger!

Then comes brother Orson's "Valedictory" on the following week, in the *Star* of the 31st Oct., in which he has the impudence to write as follows:— "We have been much refreshed, and our joy greatly increased, by his arrival on these shores; and the glad news we have received of the *rapidly-increasing interests and welfare* of the kingdom of God, and the rolling forth of his purposes!" This is in direct contradiction of his own published statement of a week before, pointing to their unsettled and broken condition at Utah, by the fact of their being unable to receive any more emigrants, having enough to do to take care of themselves. Richards, our new high-priest for England, in his inaugural address on entering upon his new functions, as we find it in the same *Star*, refers to the alarm of the English saints, at the stoppage of emigration, in these words:—"We are somewhat aware of the *great anxiety* prevailing in the minds of the saints concerning emigration; and we take this early opportunity of saying that it is *possible* some few may have an opportunity of emigrating to Utah next spring." It is *possible*, although highly improbable, that next spring the saints may visit the man in the moon, and by a like *possibility* the saints may emigrate to Utah next spring, at least "some few" of them! How very consolatory, after the prophetic declaration of Orson Pratt, three weeks ago, of the destruction about to overtake us in this country, and the urgent call upon the saints to flee for their lives!

But now comes the prettiest arrangement, after all; one that cannot fail to comfort the saints, and "greatly increase their joy." It is intimated to them that if *they* cannot go, their **MONEY CAN**. And that therefore those who now have deposits in the "office" of Mr. Orson Pratt—Should it not be *pockets* instead of office? Surely this is a "typographical error," what says Mr. Muir?—well, those who have been green enough to send deposits to Brother Orson, are coolly admonished by Brother Richards to go on adding to the heap! Dear good man, Mr. Richards! his generous care of the saints, his desire to relieve them of all alarm, and *of all their money*, is beyond all praise.

Of course more deposits will be wanted at the "office," or what is to become of Archbishop Richards? Do you think Brother Orson will leave any of the former deposits behind him in the "office"? I should rather think not. He is going over to America for the second time expressly to take their deposits. It would be absolute treachery in him to leave their deposits in England, that is so soon to be visited with plagues and to be laid waste. O no! Brother Orson has more regard for your money than that. He will kindly take it all with him to Mormondom; it will be quite safe there, quite. Well, well, our English poor are gullible, certainly; if the saints cannot see through this trick they must be blinder than puppies under nine days old. Why it is the most impudent Yaukee dodge that has ever yet been practised upon them. It throws Uncle Barnum quite into the shade; and entirely confirms all that that other dear good man, Brother Brigham, has said, namely, that he has "amongst his priesthood, the smoothest liars, the most adroit thieves, and the closest shavers that are to be met with in the world." They are actually seizing up all the money of the saints, without even so much as going to the expense of emigrating them! "I say, Jem, how is it you can sell your brooms for 4d.? I steal all the materials and make them myself." "Ah, my dear boy," answered Jem, "I steal mine READY-MADE."

ORSON PRATT'S PROPHECY AGAINST ENGLAND.

THIS VILE HYPOCRISY IN PRAISING THE BIBLE HERE, BUT REVILING IT WHEN IN AMERICA.
THEIR OWN PUBLISHED FALSEHOODS AND CONTRADICTIONS.

(From the *Northern Times*, October 14.)

On Sunday evening last I, along with several others, attended the Assembly Rooms of the Mormons, in Great George Street. On arriving there, we found it was their Conference. An elder from Utah, of the name of Reay, was addressing the audience; amongst other topics he introduced the plurality of wife system, which he described as a great blessing, scriptural, Godlike, &c.

Having been repeatedly informed by the "Saints" that any questions we were desirous of asking, if put

on paper and sent up to the speaker, would be answered, I wrote the following on a slip of paper, which I extracted from the *Millennial Star*, (vol. 3, p. 73), being an article written by the late Parley P. Pratt, one of their twelve apostles, who was lately killed for *seducing* the wife of M'Lean, wherein he tries to vindicate the character of their prophet, Brigham Young (whom a female "saint" christens "the Californian Prize Bull,") from a charge made against him by Miss Martha Brotherton of trying to seduce her, "*by making her believe that God had given a revelation that men might have two wives.*" "But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that *no such principles ever existed among the Latter Day Saints, and never will*. This is well known to all who are acquainted with our books and actions. The Book of Mormon, Doctrine and Covenants, and also all our periodicals, are very strict and explicit on that subject; indeed, far more so than the Bible." *Star*, vol. 3, p. 74.

I then asked the question—"How do you reconcile the above with what you have been stating in favour of the plurality of wives?" This was handed to a "saint," taken up to the speaker, but no reply was given.

I, therefore, publicly call upon Elder Reay, Orson Pratt, or any other miscalled "Latter Day Saint," to answer the question, and to show their authority for upholding the plurality of wives system, seeing that it is condemned both by the Book of Mormon, and the Book of Doctrines and Covenants, as the following will prove:—

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines."—*The Book of Mormon*, p. 535.

"Inasmuch as this Church of Christ has been reproached with the crimes of *fornication and polygamy*, we declare that we believe that one man should have *one wife*, and one woman *but one husband*; except in case of death, when either is at liberty to marry again."—*Book of Doctrines and Covenants*, p. 330.

They will no doubt pretend a revelation from God in support of their views, but I maintain that, if their revelations were from God, that they would not contradict each other as the Mormon revelations do.

The aforesaid Elder Reay was loud in his praises of the Bible, he called it a "glorious" book; but to show that this was only to blind the "Gentiles," and that they do not value the Bible except for the purpose of furthering their own ends, I quote the following from their own works:—

Brigham Young said to the people of Utah—"This congregation has heard Brother Orson Pratt scan the validity of the Bible, and I thought by the time he got through you would not think a Bible worth picking up if you found one in the street. This we have known all the time, *but it suited my purpose very well when I was preaching in the world.*"—*Journal of Discourses*, vol. 3, p. 116..

Heber C. Kimball says—"I would not care if there was not a *Bible within ten thousand miles of this place*—here are the oracles of God (pointing to the men, who surrounded him on the platform) living right in our midst."—*Journal of Discourses*, vol. 3, p. 197.

So much for the value that the Mormons attach to the Bible.

Orson Reay; ter in several the tas man, as verses sight w miracle them to the Apostle humbu.

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Orson Pratt (their so-called Apostle) followed Elder Reay; he said he would read a few verses from a chapter in Isaiah if his eyes would permit him. He stumbled several times over reading them, but at last accomplished the task. The thought struck me, if he was an inspired man, as he pretended to be, that he could have read the verses without the least difficulty. Again, if his eyesight was failing, and as the Mormons pretend to work miracles, why do they not *anoint* his eyes and restore them to their pristine vigour? They have no excuse for the want of faith on the part of their believed Apostle; but the fact is, their miracles are sheer humbug.

But to the point: He, Orson Pratt, on alluding to the Indian mutiny, and to the atrocities perpetrated upon the Europeans, said, "That a singular judgment had been exercised upon the Europeans in India, for not suffering the Mormon Missionaries to preach the everlasting gospel in that country; that they were so persecuted, that at last the word of the Lord, through the medium of their prophet, Brigham Young, came forth, commanding them to come forth from out of India, and that now the Almighty is pouring out the vials of his wrath upon the heads of the Europeans for rejecting the servants of the most High God. He then uttered a prophecy, to the effect, that the time was nigh at hand, he could not say (although a prophet) whether it would be in 1857 or 1858, when Great Britain would be visited by a famine, pestilence, war, and great tribulation, because of the rejection of the gospel of Christ, which he denominated Mormonism, and, after invoking blessings upon the Saints, concluded his address. Talk of Irish Sepoyism, Mormon Sepoyism is ten times worse.

—Yours respectfully, CHARLES FERGIE.
Liverpool, 13th October, 1857.

THE MORMON PULPIT AT UTAH.

SERMON EXTRAORDINARY OF BRIGHAM YOUNG,
ON THE DEATH OF ONE OF THEIR "TWELVE
APOSTLES."

THE following account of the sayings and doings of the Mormon chiefs has only just fallen into our hands; it will be read with interest, and is in every sense of the word a most extraordinary example of wild fanaticism. That the arch deceiver should make such statements we are not much surprised, but that common-sense English people should swallow such blasphemous railings is to us unaccountable.

"Great Salt Lake City, Dec. 4, 1856.

"The Mormon Church has lost one of its main pillars by the sudden death of Jedediah M. Grant, Second Councillor of Brigham Young, Mayor of this city, and member elect of the Legislature. He died at about half-past 10 o'clock on the night of December 1, and was buried this morning with all the honours of the Church. The disease with which he was attacked seems to have been a sort of pneumonia. It was not considered dangerous, as Brigham had promised that he would recover. His death was therefore unexpected.

Mr. Grant was a native of New Hampshire, and was about forty years of age at the time of his decease. Of moderate literary attainments, in which he enjoyed somewhat the advantage of his associates in the Presidency, he was one of the most talented men among

the Mormons. Very sarcastic and abusive in his discourses, and a perfect adept in the school of Billingsgate, he was always noted as the most bitter reviler of the Gentiles. It was only a few Sundays ago that he denounced them most violently, and said that he was ready to take his bowie-knife in hand and chase them out of the Territory; but he has now gone to his last account, leaving seven disconsolate widows and several children, four of whom are under eight weeks of age, to mourn his loss.

"If we are to believe the leaders of the Church, the devil would not wait until he reached his dominions, but called on him while he was sick. The following is the story which was vouch'd for by both Brigham and Heber in their funeral discourses this morning. Just previous to his severe illness the devil appeared to him in giant form, and severely reprimanded him for his abuse of the Gentiles; he then laid hold of him, shook the breath out of his body, and then threw him down, promising him a severe scourging the next time he came. It is said that two witnesses were present at the time.

"Brigham, however, further declares that just before his death Jedediah fell into a trance and was caught up into heaven, and there saw things unlawful to utter, but which all tended to prove the truth of Mormonism. These stories are not a hoax, but are really believed by the people. Heber Kimball, a few Sundays since, in boasting of the power and holiness of the Priesthood, said that Brigham was God the Father, he (Heber) was God the Son, and that Grant was God the Holy Ghost. Comment upon such blasphemous language is unnecessary.

"It is not known who will succeed Grant, his successor being appointed by Brigham.

"Another of the hand-cart trains arrived here last Sunday in a condition which beggars all description. Winter caught them in the mountains, destitute of clothing and provisions, and had not the relief which was sent from here reached them, every one of them would have perished. As it is, out of the 500 who started, one fourth have died, and more than 100 of the remainder have lost their hands or feet from the effects of the cold. When they reached here there were not fifty in the train who could help themselves; the rest were stowed in the bottoms of the wagons which had been sent for them, ragged and filthy beyond conception; helpless and despairing, they could or would not get out of the wagons to attend to the calls of nature, and if the weather had not been intensely cold it would have bred a pestilence. I never imagined such a scene. Heaven preserve me from witnessing such another. And yet the *Deseret News* has the effrontery to tell the world that they came through well.

"It is said that there are yet hundreds of these poor deluded wretches in the mountains. A few days ago an express reached here from an ox train which is camped on Green River. Their cattle had given out, and they were bare of provisions, being obliged to feed on their dead cattle. Some forty wagons, with provisions, have gone to their relief, to endeavour, if possible, to get them into Fort Bridger.

"A reformation, as they call it, has been going on among this people for a few weeks past. The fact is, the Mormon leaders began to see that the people were getting so outrageously bad, and that disaffection was spreading so rapidly among them, that it was en-

dangering their own safety and the prosperity of the Church. They accordingly devised this plan of reformation, and called on the people to confess their sins, be baptized, and renew their covenants or endowments, threatening to cut off all that refused to comply with this demand, not only from the 'Church and Kingdom, but from the *earth*.' In the progress of this reformation men were appointed to visit every house, and obtain, under oath, written answers to a set of questions, a copy of which I have obtained and herewith enclose. But the amount of wickedness brought to light by these answers appalled even the Mormons, and they therefore changed this system, and have adopted a more private, and less authentic way of confession. I have been informed, upon the most reliable authority, that they have the names of 4000 men and women in this city and adjacent settlements who have confessed to the crime of adultery. All that is necessary to obtain absolution from these sins is to repent and be baptized.

"There have been already more than fifty applications made to Brigham for divorces by women who arrived in the first emigrant trains.

"It seems that on their arrival here, when they were yet ignorant of the ways of Zion, a great many of the Mormon gentlemen came to them, and picking out those of the women which suited them, immediately made them their 'spirituals,' but these poor girls soon found out what it was to live with the saints as slaves, and now endeavour to obtain divorces; this will simply be jumping 'out of the frying-pan into the fire,' for they will be *compelled* to take, or be taken by, some other man, and their condition will not be bettered.

BRIGHAM YOUNG'S LATEST PROPHECY!

"New dissensions have sprung up among the Mormons, and Brigham Young tells them that if they will continue to stand by him he will be President of the United States in ten years."—*Boston Banner of Light*.

POLYGAMY.

THE communication of "D. W." has not gone far enough into the question to give it interest. He is right so far as he has gone, that one woman was created for one man originally, and that the subsequent command was given in the gospel, "Let every man have his own wife, and every woman her own husband." The law of the "eternal fitness of things" is quite against plurality of wives. One single *fact* upsets the entire *theory* of polygamy, and its "eternal fitness." For the CENSUS shows that never at any period, or in any country, are there born into the world so many as even two females to one male, much less 20, 50, or 100 to one.

The filthy Mormonish beasts—they certainly are not men—those brutes taking to themselves herds of women for lustful intercourse, would in a single generation, did their vile practices prevail more extensively, entirely upset the "eternal fitness" of things, and either leave nine-tenths of our male population without wives, and condemn them to an unmarried condition—or else it would bring on a frightful system of illicit intercourse between the sexes, and degrade our nature below the level of the brute creation.

TWELVE LECTURES ON THE EXISTENCE OF GOD IN CREATION.

SECTION II.—THE ANIMAL KINGDOM.

LECTURE 3.—THE BRAIN AND NERVES.

Thursday, October 22.

THE singularly delicate structure of the brain and nervous neurine rendered an investigation of it extremely difficult. Enough, however, had been ascertained to show the marvellous wisdom and skill displayed in the arrangements of the nervous system, and in the adapting of it to the purposes of sensation and motion. The spinal column, out of which nerves branched to all parts of the body, consisted of two cords, the anterior and posterior, transmitting respectively motion and sensation. On entering the head, and on reaching a certain bridge-like form, first noticed by Varolius, and hence named the *pous*, or bridge of Varolius, these columns separated, the anterior branching off to the lesser brain, or *cerebellum*, at the base and back part of the head, the posterior passing upwards beneath the bridge, and then spreading itself out to the superior surface, filling the skull, and forming the larger brain, or brain proper, the *cerebrum*; so that the cerebellum and anterior column of the spine were chiefly concerned in muscular motion, while the posterior column and cerebrum supplied sensation.

The mass of the brain and nervous substance was white, and of a tolerably firm consistence, and was named the white medullary matter. Within the skull the whole surface of this white substance was covered with a brownish, or ash-coloured, and softer material, and hence named the cineritious neurine. This was thinly spread over the brain in folds or convolutions, dipping into it very variably, from an eighth to three-quarters of an inch; passing down between the hemispheres, and covering the brain also at its base. It was this convoluted surface of cineritious neurine that was supposed to be the seat of mental power.

In order to protect so delicate and important an organ, it had been supplied with a stout membrane, coming between it and the inner surface of the skull bone, and called the *dura mater*. Then comes a network of blood-vessels, which from its supposed resemblance to a spider's web, is named the *arachnoid*; this is supported by a more delicate membrane than the *dura mater*, and is therefore called the *pia mater*, coming directly in contact with the soft brain substance of the convolutions, and everywhere following them in their course. The most exquisite adaptation was seen in these three membranes to the purposes for which they are required. The brain is constantly in motion; gently heaving upwards with the pulsation of the heart, and respiration of the lungs. The arachnoid was doubtless necessary as a feeder to the brain, but at the same time it served to prevent friction; and the *pia mater* that it traverses

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is only just of the requisite thickness to support those vessels, without interfering with the action of the brain; while the *dura mater* forms a firm and unyielding support to that organ, and keeps it in its own exact position.

He had spoken of the *motor* and *sensory* nerves. He would now call their attention to the exceedingly simple means by which they were able to act separately, yet harmoniously, in effecting their purposes. As they were already aware, the bones were every where supplied with muscular joints and springs, by means of which they were set in motion, at the direction of the *will*. Now the nerves of motion communicating throughout the body with the muscles, took their rise in the brain, and terminated in the muscles; but the nerves of sensation, by which we were made acquainted with whatever affected the body—these, on the contrary, commenced in every minute point of the body's surface, terminating in the brain. These two nervous threads were contained in one common sheath, and travelled together, so that no sooner were the sentient extremities of the *sensory* nerves acted upon from without, than in an instant this was communicated to head quarters, to the brain or sensorium, and immediately the *motor* nerves, in obedience to the will, set the muscles in motion, and removed either the whole body, or any separate organ, as the will determined. The wonderful simplicity of such a means to so important an end was altogether without a parallel in merely human inventions. It showed a union of power and wisdom, such as is only to be met with in the works of creation. It was a manifestation not only of intelligence, but of intelligence intentionally exercised in a particular direction to effect a particular purpose. Whoever it was, or whatever it was, that arranged the nervous system in man, it is very plain that active intelligence was largely possessed by that power. If it is possible for active intelligence to be possessed and exercised by any other than a *personal agent*, let the atheist and secularist furnish the proof and the example. If that being whom we call God, and whom we believe and know to have revealed himself to us as God our Creator—if he did not produce those results referred to, then let the atheist show to us who or what did.

In reference to phrenology, he would now show them from the natural specimen of the human brain before him, and which doubtless they would treat as no vulgar show, but regard with that reverential respect to which all human remains were entitled—he would now show to them that the brain itself offered no evidence in confirmation of the phrenological division of the brain into so many pairs of distinct organs. In the first place there was no correspondence in the convolutions of the two hemispheres; they neither consisted of the same number, nor were they of the same form or direction. Moreover, the convolutions themselves were not in any

way divided into separate portions, but all ran one into the other, and were all contained within one common sac or skin, and could be opened out into one continuous form, as was not unfrequently done in cases of severe hydrocephalus, or water on the brain. As a pocket handkerchief was thrown into folds or convolutions, in order that so large a surface might be conveniently put into the pocket, but was again brought forth and shaken out into one continuous surface, so might the cineritious covering of the brain, which for convenience was thrown into a like convoluted state, be again extended, and shown to be one continuous structure. But even assuming that these convolutions were organs, it were utterly impossible during the lifetime of an individual, to tell the relative development of those convolutions. For they covered the medullary substance to such variable thicknesses, dipping into it without any apparent order, so that often where the prominence of a convolution was outwardly large, when cut through it was found to be the merest covering. So again where the part was most depressed would it often be found when cut through to have the greatest depth, or quantity. The brain itself gave no evidence of a division of mental *organs*; neither did it point out the means of ascertaining the size or development of the parts, even if they were organs.

That God had not endowed all alike with mental capacity, was plainly discernible, and that the size and condition of the brain *as a whole* had to do with the power of intellect was more than probable; but that we could accurately measure each particular capability was certainly not borne out by the structure of the brain itself. Let each one cultivate the abilities he had, and direct them to a good end, and especially that best of all ends, the promotion of God's glory, and their own eternal interests.

SCRIPTURE READINGS.

SUNDAY EVENING, OCTOBER 25TH.

I. Cor. i., 21. "The world by wisdom knew not God."

HERE was a positive declaration, full of significance, and full of instruction. It implied not only that man by wisdom did not know God, but also that man by wisdom could not know him. As is seen by the context, "after that the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." So that what man could not discover by the exercise of his own mind and knowledge, God graciously made known to him by means devised by himself. The assertion of the insufficiency of wisdom in the creature to find out its Creator was a bold assertion, but one that was easily capable of proof—it was simply a challenge of historical fact. It might be urged that up to that time man was but in an infantile condition, with the powers of his mind but feebly developed, and deprived as yet of the strengthening and

enlarging influences of education and training. Historical fact would equally meet this supposition, and abundantly reply to it. Yet another reason might be urged for men's ignorance in that particular, namely, that man had not troubled himself about the matter, and had never yet attempted to apply his wisdom to the searching after God. The very same historical testimony answered that also—all appeals to history showed that man, even in his most savage state, was ever seeking after God, was never without religion. Further, it was confirmed by history that nations had existed, of vast powers of intellect, aye, and cultivated intellect, too, that had exhausted itself in its endeavours to arrive at a satisfactory knowledge of God, but had signally failed in the attempt.

The ancient Egyptians, whose monumental remains evidenced their intelligence and their anxiety to apply it to the searching after God, furnished a humiliating example of the inability of man by his unaided wisdom to find out God. Scarcely was there a known object in the heavens above, the earth beneath, or the waters under the earth that had not in its turn been transformed into a God, and made the subject of adoration by the Egyptians. Their chief notion of God was as a Being of *power*. Hence their huge and monstrous idol representations, calculated only to inspire awe and fear. No two of their wise men agreed either in the likeness or the character of God. All differed, because all were necessarily guessing in the dark. The ancient Eastern nations generally followed in the Egyptian track, and produced as Gods their huge winged lions, and other monstrosities.

There was however a people of a later growth that had carried intellectual development to a degree of perfection and refinement that had never since been equalled, and that he thought never would be surpassed. The Greeks were a model nation to this day; and our utmost efforts were to try and imitate them successfully. Their taste and genius, their learning and philosophy, were without a parallel in the world's history. In art they had a Phidias and Praxiteles that had never been equalled, much less surpassed. So also was Homer the father of epic poetry, as Aeschylus was the father of tragedy, Herodotus the father of history, and Aristotle far ahead of all philosophers. The writings of these men exhibited human intellect in its proudest development. In all these men there was that happy union of grace and power that so singularly distinguished the Greek character. The thoughts of Socrates, as embodied in the writings of his pupil, Plato, showed that there had been no lack of desire or effort to find out God. The life of Socrates was sacrificed to his zeal in that behalf.

Yet when Grecian learning and Grecian philosophy had reached their climax, in the glorious city of Athens, St. Paul found in their Agora or market-

place an altar to the *unknown God*! Their oracles, their temples, their "wisdom" had utterly failed them in their search after God. Yet had they manifested the most earnest desire, united to the most intellectual superiority, to know and to do honour to God. The Greeks were essentially a religious people, and veneration for their Gods was their chiefest characteristic, and their proudest boast. But with all their advantages, and all their refinement, "The world by wisdom knew not God." The world was never without religion, yet never knew God. Their monstrous superstitions, their horrid rites, their corrupt practices, all proved this. The world had had its philosophy, had had its opportunity, and its desire; yet it failed in its attempt to find out God.

Modern imitators were equally in the dark. The Fourierism of France, the Socialism and Secularism of England, the Mormonism of America, were all vulgar burlesques upon the mental efforts of the really great men whose systems had preceded them.

But when at length God revealed himself to man, he gave to man such a representation of harmonious greatness and goodness, benevolence and purity, that there was not only something for his intellect to venerate and admire, but a character also for his heart to love and to imitate. There was a dignity and consistency about God as he had revealed himself unto us that brought into contempt all the mockeries suggested by the wisdom of man. Did we know God? That was the question. Had we embraced God in revelation—were we living in humble dependence upon him—were we conforming our lives to the example of Christ? Great questions these. The heathen knew not God, because God was not revealed unto them. They had in their hearts the law of conscience, and by that would they be judged. Not so with us. We had the revealed word of God, the free gospel of Jesus Christ, and by that should we be judged, by that must we stand or fall. It was essentially a personal question that each one must answer for himself—"Do I know God?" And the responsibility rested with each. God had been revealed to them, and a Saviour Jesus Christ, by faith in whose atonement, and by the practice of whose example, they might be reconciled to God. If they set up an altar to the unknown God, with them would rest the consequences. Christ freely offered himself for all and to all, and he alone was the way, the truth, and the life.

TWELVE LECTURES ON THE EVIDENCES IN SUPPORT OF DIVINE TRUTH.

SECTION III.—EXTERNAL EVIDENCES.

LECTURE 1.—AGREEMENT WITH HISTORICAL FACTS. *Monday, Oct. 26th.*

WE were now approaching a totally different kind of evidence from that hitherto adduced in behalf of the

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authenticity of the sacred Scriptures. This order of evidence was of a more purely secular nature, and one therefore that was, in the eyes of infidels, less open to suspicion. It was indeed a comparison of contemporaneous heathen testimony, unwittingly yielded, with the sacred record. A multitude of examples lay open before him. He could call their attention to only one or two instances of correspondence within the limited time allowed him, but those he thought would be amply sufficient to prove to them that the historical narrative of the Old Testament Scriptures was a narrative of facts that did actually take place as therein described.

All present must be more or less acquainted with those vast tombs, the Pyramids of Egypt; of such solid and gigantic structure that they had bid defiance hitherto to the ravages of time, and were to this day the wonder of all beholders. How did they raise those vast blocks of hewn stone, some of them thirty feet in length, to their topmost courses? And why did they choose that compact cone-like form to ensure their endurance, and protect their hard faces against the wear and tear of the elements. Such was their mass, that the stone in one of those pyramids would alone be sufficient to encircle all France, a distance of 1800 miles, with a wall ten feet in height. For ages it had been suspected, and tradition had affirmed that they were tombs containing the ancient kings of Egypt. What tradition affirmed, actual research has within these few years proved to be true.

In the year 1834, Col. Howard Vyse succeeded in exploring one of those pyramids. Within its sepulchral chamber he found a stone coffin, and its broken lid covered with hieroglyphic writing of 4000 years ago, which was now open to their inspection in the British Museum. Then there were those giant ruins of the temple of Karnak, at Thebes, the "city of a hundred gates," some parts of which temple were built before the days of Moses. These ruined walls and roofs were in like manner covered with the picture-writing of Egypt, recording historical events of the Pharaohs from the earliest times. They had, too, trains of captives of a remarkable physiognomy and appearance, a physiognomy that never could be mistaken, that had been so miraculously preserved to their descendants of the present day, that wherever they were met with they were instantly recognised as Jews. These captive Jews in Egypt still lived on the crumbling walls of Thebes, with their taskmasters set over them, and pursuing their labour through every stage in the making of bricks.

But, for the writing, what can be done with it? That ancient language has long since been forgotten, and is lost to the world. It might relate matters of the deepest interest were it not a sealed book. In the mysterious workings of Providence it fell out that just before the time of searching into those

ruins, an officer of French engineers dug up in the course of his operations a broken slab of black marble covered with writing in three different languages. This stone he found at Rosetta, and hence called the Rosetta stone, now deposited in our own British Museum, has proved of infinitely more value than the choicest diamond, for it contained, besides the characters of the lost Egyptian writing, an ancient form of Greek letters. The three pieces of writing were a repetition of the same thing in three different languages. This was soon suspected, and after infinite labour established. By comparing letter by letter of the Egyptian with the corresponding letters in Greek, the whole alphabet was soon discovered, and thus was restored to the world what had often been so earnestly desired, the long-lost language of Ancient Egypt. Here then was a key with which to unlock those ancient historical treasures, those records of a bygone age.

It had since been proved that walls constructed of that very kind of bricks which the Jews are engaged in making under their taskmasters in the delineations referred to were of the same date as that when the children of Israel are declared by the Bible to have been in bondage in Egypt. Rosselini and Wilkinson have furnished drawings from those ruins that establish the fact.

Champollion also found a representation of one Shishak, king of Egypt, dragging the kings of conquered nations before the idols of Thebes. One of those conquered princes has his title written above him, and it is "Jondaha Malek," king of Judah. Now this shows to us that the Jews were a second time in bondage to Egypt, or at least that the king of Judah was at a time long subsequent to that when the Israelites were released by Moses, in the hands of the king of Egypt, and that too, at a particular time, namely, during the reign of Shishak. Let us turn to the I. Book of Kings, chap. xiv., 25, 26; also to the II. Book of Chronicles, xii. 1, 9., we there find that Rehoboam and the priucess of Judah were charged by the prophet Nehemiah with having forsaken the Lord; "Thus saith the Lord, ye have forsaken me, and therefore have I also left you in the hands of Shishak." "So Shishak came up against Jerusalem, and took away the treasures of the Lord's house," &c. Here then was a remarkable and exact correspondence between contemporaneous heathen history, and the Bible narrative. There could be no tampering with evidence like that. It was not only historical evidence, but it was *contemporaneous* historical evidence, wherein was an exact agreement of time, place, persons, and incidents. Would it not appear that those vast pyramids and temples were erected by those ancient people, that they might thereby hand down to future ages an undoubted testimony to the truth of the Bible records?

One other example of a more recent date he wished them to examine. Jerusalem was finally and

utterly overthrown by Titus in the years 70 and 71, or about 32 years after our Lord's prophetic declaration, as we find it in St. Matthew, xxiv., 32: that is to say, within the time of the generation then commencing. Now to record this extraordinary conquest of so strong and mighty a place as Jerusalem, a triumphal arch was erected in Rome in honour of Titus. Amongst the very little of ruin remaining of ancient Rome was a good portion of that celebrated arch, on which was represented not only the captive Jews at the wheels of the conqueror, and an inscription describing the conquest, but also there were displayed as being carried in the procession the sacred vessels of the Temple, precisely as they are described in the Old and New Testament Scriptures. They are of so peculiar a character that there is no mistaking them. Here then again is a heathen historical testimony exactly corresponding in time, place, persons, and events, with the declarations of what we can and are hereby proving to be, *Divine Truth*. Let the infidel get rid of these facts if he could, and first contend against historical evidence, before he presumed to deny or to ridicule the truth and inspiration of the Scriptures which that evidence confirmed.

“A PEEP AT MORMONISM THROUGH ITS OWN GLASSES.”

ITS INFIDELITY, ATHEISM, AND GROSS PROFANITY.

WE extract the following from Mr. Theobald's most conclusive pamphlet against Mormonism, and which bears the above title. We this week quote his remarks upon, and proofs of, their opposition to, and denial of, the God of the Bible and Christianity, and their perversion of Scripture in defending polygamy.

“ This work is *purposely* written in a rough style, meant as a sort of ‘cross-cut-saw,’ because for the cutting down of the most coarse system of ignorance and blasphemy that has ever stained humanity. Therefore the *refined* will excuse the roughness of this instrument. If we read I. Tim., vi., 1, 2, 3, and II. Tim., iii., 1 to 9, we shall there learn that St. Paul points out the black characters which he said would rise and sink in these ‘last days,’ or ‘latter times’—characters that were to profess religion, but be destitute of its power; such are the Mormons. They were to condemn the marriage-law of the Christian system: so do the Mormons, and lead captive silly women, as hundreds of poor victims have experienced to their sorrow. These Mormons have departed from the faith, calling the Bible a lie. They teach the doctrine of devils, saying—‘The weakest child of God [meaning the weakest Mormon] which now exists upon the earth, will possess MORE dominion, MORE property, MORE subjects, and MORE power and glory, than is possessed by Jesus Christ or by His Father.’

—‘Millennial Star,’ vol. vi., p. 20. Thus making the weakest-headed Mormon *more* than the Almighty. This is the doctrine of devils with a vengeance! ‘Ye shall be as gods’ is a doctrine of devils—Gen. iii., 5; but ‘ye shall be *more* than God’ is superlative blasphemy, and is the very spirit of Anti-Christ, for which Satan was cast out of Heaven. These latter-day blasphemers have a work wherein they declare that the Father, Son, and Holy Ghost, or the Godhead mentioned in the Bible, is only ‘spirit’ of matter, the *chemical spirit* which exists in every atom of matter; and in this way they discard the God of the Bible. In another of their works they tell us that the existence of God is only founded on mere human say-so. Then in other works they affirm that God is only a man, like any other man. But in another work they declare that their president is *their only God*, and that we must do what their president tells us to do, even if he commands us to do that which we know to be wrong! ‘To our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.’ The great fault of all nations has been, that they would worship more Gods than one!—*Millennial Star*, vol. ix., p. 24. Who are the ‘intelligences’ which are higher than the God whom Mormons worship? Or do they worship more than their own branch God? Hark! ‘Our God says that he is a jealous God; but how could he be jealous if there were only one God?’—same page. ‘It is not policy to ask counsel unless you mean to render implicit obedience to it. What! render obedience to that which I know to be wrong? YES, or why did you come into the kingdom of God, and throw yourself voluntarily under the superintendence of its head! * * *

(To be continued.)

TO CORRESPONDENTS.

MR. JOHN E. DAVIS, formerly of Salt Lake.—Dr. Brindley will be glad to know his permanent address.

MR. ROBERT OWEN, the Socialist.—We noticed his silly advertisement in the Birmingham papers, which shows for what purpose his friend Lord Brougham brought him to Birmingham.

MANCHESTER.—*Antidotes* are regularly sent to Mr. Heywood, Oldham Street, as publisher.

MR. HOMER AND MR. WALLIS.—It was clearly his duty to make good his charges against Mr. Wallis to Dr. Brindley, because it was to that gentleman that he made statements damaging to Mr. Wallis. Dr. Brindley and others took some pains to ascertain the truth or falsehood of those charges, by inquiry of Mr. Wallis's neighbours, who expressed their disbelief in such statements. Dr. Brindley never held up Mr. Wallis as a Christian man, neither does he know him to be so, nor has Mr. Wallis professed to be so; but Dr. Brindley earnestly hopes his attention is now turned in that direction. Dr. Brindley is no more responsible for Mr. Wallis than he is for the hundreds of others who attend his meetings—he knows nothing whatever about them.

A MORMON CURSE AND ITS VALUE is received. Also letter from

MR. NEWMAN; and MR. ASTON.

MR. MILLMAN—communication received.

LIVERPOOL.—Agency of *Antidote* offered to Mr. Shepherd, Scotland Road.

THE MORMON YOUNG LADIES do not like our notice of their conduct at the Corn Exchange: very likely not.

NUNEATON.—Dr. Brindley is already in correspondence with a gentleman there.

LEAMINGTON.—Notice of Free Public Lecture at Leamington, delivered by Dr. Brindley, by special request on Friday last, and expression of public sympathy with him in the persecutions to which he has been subjected, in our next.

BIRMINGHAM.—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham; for JOHN BRINDLEY, of Knightcote House, Leamington, Proprietor. Saturday, November 7, 1857.

THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 21.

SATURDAY, NOVEMBER 14, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES:—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol; Mr. Abel Heywood, Oldham Street, Manchester.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

May be had of the publisher, Mr. Guest, free by post, 1s., Haworthwaite's "Adventures among the Mormons during the last eight years."

NOTICES.

THE TRIAL OF HARDY.—This extraordinary exposure of Mormon villainy, of too foul a character for the pages of the *Antidote*, is now published, complete, price one penny, and may be had of Mr. GUEST, and all news agents. A limited number only is printed, therefore apply at once.

BIBLE DEFENCE AND ANTI-MORMON ASSOCIATION.—On Thursday evening, November 12th, Dr. BRINDLEY will deliver his ninth lecture on "The Existence of God in the Works of Creation," evidenced by the external organs of smell and touch, in the Court Room of the PUBLIC OFFICE, Moor Street, to commence at eight o'clock. Admission, to defray expenses, front seats threepence, back seats twopence. On Sunday evening next, Dr. Brindley's expository Scripture reading will take place at the Corn Exchange. Subject:—"The Stones of Gilgal," Joshua iv., 21. To commence at half-past six.

The Antidote to Mormonism and Infidel Error.

SATURDAY, NOVEMBER 14, 1857.

COMFORT FOR THE SAINTS.

It appears by the *Millennial Star* of Saturday last, that Mr. Orson Pratt and his fellow Apostle Mr. Ezra Benson, must have taken ship for America immediately Mr. Richards arrived with the unwelcome intelligence of the state of affairs at Utah. Those two worthies sailed on the 14th October, taking with them a pretty amount of plunder which their dupes had subscribed and placed in their hands to convey them to "Zion" next spring, and to establish them when there, as they supposed, in ease and comfort.

It was carefully concealed from the saints that their immediate departure was fixed upon until they had actually left our shores, when, as might be supposed, the greatest consternation prevailed.

Their new President, Richards, with consummate

effrontery, now answers all their complainings and alarms, by passing condemnation on all doubters. In the *Star* of Saturday last, he says, "Doubts and fears belong to the wicked and the damned. They betray either a guilty conscience, or a weak and unstable mind, a mind not rooted and grounded in God, and should form no part of the character of a saint." Again, in the same article he intimates that "He that doubteth is damned, as says the apostle!"

Ezra Benson, whose valedictory follows upon Mr. Richards's comforter, addresses them in pretty much the same strain. "Though for the time," says he, "the emigration is closed, think not that your deliverance is afar off, nor imagine that God has forgotten the gathering of his saints. In a moment, *peradventure*, he will open the door again." He afterwards adds, by way of silencing every doubt and every complaint, "In any case know that all is well!" That is just the very thing that the saints do not know, and cannot believe. It is all well with him, for he is off, and has robbed the hive of the honey, leaving his labouring bees to fill the cells again as best they may.

Mr. Benson varies and embellishes his valedictory with the following curse: "IN THE NAME OF THE LORD JESUS CHRIST I CURSE, BY THE AUTHORITY OF THE HOLY PRIESTHOOD, EVERY ANTI-MORMON ASSOCIATION, MOVEMENT, PREACHER, AND LEADER, THROUGHOUT THE WORLD, AND LET ALL ISRAEL SAY AMEN." A very pretty valedictory, truly, for a man calling himself an apostle of Jesus Christ! He closes his blasphemous pretensions by asserting that "No one who does not receive this work can be saved in the celestial kingdom. In the Day of Judgment this testimony shall be remembered to the confusion of those who reject it."

Let it be the earnest prayer of every Christian that he himself, that same Mr. Benson, and thousands whom he has assisted to lead into the same evil way, may, by the mercy of God, be shortly amongst the number of those who reject such impious and soul-destroying delusions.

Various reports have reached us in reference to the troops sent to Utah, but not any that can be relied upon. Some accounts say that Brigham has been surprised and captured; others affirm that the troops have been repulsed and driven back. At present it is mere report, wholly unauthenticated.

THE AUTHENTICITY OF THE SCRIPTURES.

CHALLENGE TO DR. BRINDLEY.

A LONG letter, written in a most excellent spirit, has been received by Dr. Brindley from Mr. Bunney, who proposed to carry on a written controversy on the authenticity of the Holy Scriptures. Just now Dr. Brindley's time is so entirely occupied; that it would not be possible for him to prepare carefully-written dissertations on a subject of so wide a range, in addition to the short notices he has now to furnish weekly of his lectures on the evidences generally. Would it not equally answer the purposes of public usefulness if the question were discussed in public and impartially reported by a man of unprejudiced integrity? The point at issue might be agreed upon, and put into a condensed form, and the arguments raised confined, strictly to those matters only that had reference to the particular point at issue. This may be arranged by personal conference in the presence of mutual friends, or by an extended correspondence. Under any circumstances Dr. Brindley thanks Mr. Bunney for his fair and courteous communication already received, and very heartily wishes him God speed in his "search after truth."

MORMON BLASPHEMY AND A MORMON CURSE.

During the summer of 1856, Pastor Park, of the Glasgow Mormon Branch, stated publicly in their place of meeting, that he had conversed with angels. I was present at the time, and wrote down his words. A few weeks afterwards I met him in Argyle Street, Glasgow, and called him in question for telling such a falsehood. He immediately replied it was not false, but the truth, as he would answer before God. He also declared that he could bring angels from heaven when he pleased. I then requested him to bring one that night and allow me to be present. But what think you was his answer? "My eyes were not pure enough to behold an angel!" But again, to confirm me in the power he had, he told me that when he was in America, there were a few men and women absent from a prayer meeting. He asked God to let him know what they were about. Immediately an angel appeared in his room; and although it was midnight, his room was lighted up as if it was mid-day. The angel brought with him a large picture, similar to a scene in a theatre, and on the picture was the house, although several miles distant, where the absent friends were. He beheld them all and what they were doing, and he told them of it next day, and ever after that they were in fear of him. I then said, "Well, Park, you are either labouring under a species of insanity, or you are one of the most impudent impostors I ever beheld." I stated the above interview on Glasgow Green the following Sabbath, before several

hundreds of people, and amongst the number was the said Pastor Park. I was in their place of meeting that night, when Park spoke in the following strain:—"I am a servant of God, and I know it. Angels have sat in my bedchamber and conversed with me—I have, therefore, the power to curse and the power to bless. Whatsoever I curse on earth is cursed in heaven, and whatsoever I bless on earth is blessed in heaven—I therefore pronounce a curse on an individual now present, who comes sneaking into our church as a friend, while he is a bitter enemy. I hereby declare in the name of Israel's God, that this summer will not pass away until he blacken, and wither, and die, so help me God, unless he repent. For he told damned lies of me on the Green this day." The summer has past, and the winter is ended, and another year far spent, and, thank God, I am still alive and in good health. I am, therefore, a living evidence that they have no power to curse, and we have every right to believe their blessings will be of the same value.

I am, dear Sir,
A humble and sincere labourer in the cause,
R. W.

North Clyde Street, Glasgow.

THE ANTIDOTE AND ITS MISSION.

DR. BRINDLEY.—RESPECTED SIR,—Accept the thanks of a grateful heart for the warm and lively interest you have taken in fallen and degraded humanity; and for your endeavours to remove the scales of ignorance from the eyes of the poor deluded victims of Mormonism. But in a particular manner for the father's love you have shown towards my poor lost daughter. The gleam of hope appears in the distance—she would not read the *Antidote* at first, now she reads every number. Her address at present, is * * *. I bought ten dozen *Antidotes* from Mr. Bain last Saturday for distribution, and I gave away four dozen on the 3rd of October, but have received none since. Please send a dozen weekly.

Yours respectfully,
R. W.

North Clyde Street, Glasgow.

[P.S.—I send you herewith an account of the public curse they so impotently but publicly pronounced against me.

THE NEW LIGHTS FOR BIRMINGHAM.

MR. YANKEE SNYDER'S INAUGURAL ADDRESS;
AND BROTHER MUIR AGAIN!

I WENT to Allison Street Chapel on Monday last, when it was given out that a fellowship meeting would be held on Thursday, November 5th, for those that chose to bear their testimonies. Well, Sir, I and a friend set out, and found the room three parts filled. President Jones walked in, followed by a middle-aged man, whom he introduced to them as Brother Snyder, the new light from America. A more ignorant fellow I never heard. He began to tell us of his first becoming a Mormon, 20 years ago. The first meeting he went to he thought of seeing this Golden Bible that was spoken about, but instead of that, it was the old Jewish Bible. Well, from that he became what he now is. He said he was a Yankee, and had been witness to all that had been done at Utah—for nothing had

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been done there. If a man 'pays his debts and steals nothing, why he can leave that despised part of the earth and go to all the world; but if a man steals a horse or anything else, why then he is fetched back, and he knows his doom, for his death is *an atonement for his sins!* He referred to that narrow escape reported in the *Antidote*, and stated that it was false—"for," says he, "any man with common sense would call it ridiculous. How could a man put a pair of revolvers in his shoes?" (But it says "boots" in the account, and not shoes—which jack boots would very easily hold revolvers and other things too.) He finished up by saying that there may be *a little wrong in Utah*, but the papers had made much of it. He told them to investigate everything before they join any religion. Theirs had been, and would stand again to be investigated. So, now, sir, is the time to challenge him, and whom he likes to bring with him. President Jones then stood up, and said that, "all his Brother had stated was true! The thoughts of the old story came into his head—everything must be seasoned or it would not go down." The learned President then twaddled some extraordinary nonsense about cats in his mother's barn, in which he exhibited about the same measure of ignorance as his Yankee companion. Never before did we meet with such vulgar profanity and ignorance as the present remaining teachers of Mormonism in Birmingham at this time exhibit. We question if they could now muster in all Birmingham one hundred male disciples, so rapidly have they lately fallen off, and so difficult do they now find it to muster a congregation of even fifty male adherents. Muir has moved off to Coventry, where, two Sundays ago, on seeing some young men reporting his address for the *Antidote*, he told them, in the middle of his sermon, that they were "a set of d——s——!" Why did they not summon him for profane swearing?

FOR THE SPECIAL BENEFIT OF THE BIRMINGHAM JOURNAL.

In the *Bath Journal* of Saturday week is an article on some riotous proceedings at the Mormon chapel, Bath. The editor observes, "It is not to be wondered at the poor-rate payers are indignant at seeing the police protecting these men, whose tenets we are glad to see are so obnoxious to them that they use the only means in their power of expressing their disapprobation. Why do not our magistrates, then, get rid of the evil by removing the cause? Surely it can be no infringement on the liberty of conscience to put down a system which threatens to destroy all social happiness." What is the *Birmingham Journal's* opinion of the *Bath Journal*? We should like to know.

At Chippenham, the police have stopped their preaching; and at Exeter they seem to stand in need of the advocacy of a *Birmingham Journal*, as the following will show:—

"THE MORMONS IN EXETER.—A Mormon 'Elder' has been preaching in the open air at Exeter; but last Sunday evening week he was mobbed, had to run for it, and, becoming alarmed, sought refuge in the station-house. On the following day, the police superintendent obtained permission to bring him before the magistrates if he should renew his preachings."

BRIGHAM YOUNG'S ONLY MEANS OF SALVATION.

"I TELL you the truth as it is in the bottom of eternity, and I say so to every man upon the face of the earth—if he wishes to be saved, *he cannot be saved without a woman by his side*. This is spiritual wifeism, this is the doctrine of spiritual wives."—*Millennial Star*, vol. vi., p. 121.

"The Devil not being allowed to have a body, or to marry, and the children of the wicked one not being allowed to have a body for a thousand years after death, or to marry in that time, it is very befitting the Devil's ethics to forbid Abraham's seed to marry."—*Patriarchal Order*, p. 13.

OUR PORTRAIT GALLERY. THE GOOD MR. CUTLER.

To THE EDITOR OF THE "ANTIDOTE."

SIR,—I beg to thank you for the insertion of a letter I sent to you, and will feel obliged if you will take the trouble to publish the following:—"A short time after the departure of Peter Clinton, I was one Thursday evening in Livery Street Chapel, when a man of miserable exterior came down the aisle and stepped upon the rostrum. He was introduced as Brother Cutler, a missionary from Utah. His entire wardrobe was not worth five shillings. The Birmingham dupes very soon altered his appearance. The next Sunday he came to the chapel in "fust-rate" style. He soon began to visit at the houses of the Mormons, and amongst the list of his families was one of the name of Brooks, living in Bordesley Street, Birmingham, consisting of father, mother, and two daughters. In a very short time this wily serpent succeeded in seducing one of their daughters; and when the viper knew that the poor girl was likely to become a mother, and he knew well his infamy must be made known to the world if they remained in Birmingham, he told her parents they must sell all they had, and send their daughters to the Salt Lake. *They obeyed his 'counsel,'* broke up their once happy home, sold all they had, and sent their daughters across the Atlantic, under the guardianship of several of the elders. When within a few miles of the Salt Lake the poor girl became a mother, and for want of proper attention she died. The parents, grieving over the fate of one child and loss of both, gradually sank under their trouble, and one died in miserable lodgings near St. George's, the other in the hospital!"

I think it a duty to make these things public, as I know there are *similar cases now* that might be brought forward; and the scoundrels who are daily coming here are besieging every home where there are *daughters* that they can entrap. Yours respectfully,

WILLIAM WALLIS.

Birmingham, Oct. 28, 1857.

AMERICA.

The latest accounts, to 30th of August, describe the violence of the Mormon leaders in their harangues, and the exertions they are using to arm the Saints for a desperate resistance:

SCRIPTURE READINGS.

SUNDAY EVENING, NOVEMBER 1, 1857.

Exodus iii., 2. "And the bush was not consumed."

ALREADY they had considered the condition under which Abraham and Jacob were found of God, and blessings vouchsafed to them at a time when least of all they might expect them. Moses was equally an example of God's goodness volunteered in the hour of need, and at a time when man felt his own helplessness. It was another example and proof of what he might fairly call the *axiom*, that "man's necessity was God's opportunity." The particular passage they had to consider set forth a very strange statement, and was capable of a very wide interpretation. Let us in this, as in the other instances of God's direct communication with man, review the life and circumstances of him to whom that communication was made.

The heirs of promise, the descendants of Abraham, Isaac, and Jacob, were in captivity in Egypt. In Egypt, a country and people on whom they had originally conferred a blessing through Joseph. They increase and multiply, notwithstanding their hardships; and alarm Pharaoh, King of Egypt, lest they should become too powerful, numerically, to be kept any longer in subjection. To reduce and weaken them he commands all the male children to be destroyed. At this time Moses is born. He is floated on the water in a weakly vessel, to see whether God's providence would watch over him. Pharaoh's daughters find him, favour him, and unconsciously appoint his own mother as his nurse. Still, he is the adopted son of Pharaoh's daughter, and becomes a prince in Egypt. He sees and mourns over the sorrows of his people by means of their taskmasters, and desires to relieve them. He thinks he is appointed to that work, and, full of confidence, makes the attempt. He signally fails. Then comes his choice, to retain his dignity, and enjoy the pleasures of sin for a season, or to throw up his title to luxurious ease, and endure affliction with the people of God. He made his election, and chooses for God. By stealth he quits his supposititious home and parentage, and becomes a wanderer—is the servant of a stranger. His hopes, hitherto so confident, are cast down. For forty years he leads a life of obscurity—all hope of deliverance for Israel through him has long been given up. Then it is, when least he expects it, that he is called upon to act. "He looked, and behold a bush burned with fire, and the bush was not consumed." And out of the bush he is called upon by God to become his messenger to his own downcast people. "Surely," said God, "I have seen the affliction of my people." Surely had they been pressed—they had been passed through the very fire of affliction, yet had they not been consumed. Their sorrow and their trouble had long burned within them, yet had they been preserved as a people, and

watched over by God; and now, when all expectation seemed to be cut off, God had "come down to deliver them." Thus are we taught to look for deliverance from God in the hour of our greatest need, and when we are ready to exclaim, "All the storms are gone over me!" "Help, Lord, or I perish!" In this example, too, we see the watchfulness and love of God over His sorrowing people—even the very abject and despised of the world. We see how that He can contrive the means, and make them effectual for our deliverance—that He it was that raised up a saviour for man, and pointed him to a way of escape—and that He is a very present God in the time of trouble. He chooses His own instruments, often very weak ones, that His power may appear. He supplies wisdom and strength, and it is He that makes every good work successful. Moses has now lost all confidence in himself, just at a time when age and experience had imparted maturity to his judgment—then it is, when most he doubts himself and his own powers. So is it ever with the Christian man: the more he knows of God, and the better he knows himself, so surely the less will he trust himself, and so much the more anxiously and earnestly will he lean upon Christ. Every troubled soul, every poor sinner, however helpless and hopeless might appear his condition, is here pointed to the great I AM, that great self-existent, all-powerful, all-merciful God. All principalities and powers, rank, title, wealth, influence, health, life and death, rest with God. He is the giver and the governor of all things. When he comes down to help us, then none shall make us afraid. God delivered Israel, and we have Israel's God to go to; not indeed through Moses, but through that greater Prophet than him, even God's own dear Son, Jesus Christ, who himself came down to deliver us. Let the poorest and most desolate amongst them take comfort, they were not yet consumed; let them trust in God through Christ, and he would deliver them. Their condition cannot be worse, or more hopeless than that of the children of Israel, yet God *saw their affliction* and lifted them up. Let them be our example and our confidence, and in his own good time, and in his own way he will bring us deliverance.

TWELVE LECTURES ON THE EXISTENCE
OF GOD IN CREATION.SECTION II.—THE EXTERNAL ORGANS.
LECTURE 1.—OF VOLUNTARY MOTION.

Thursday, October 29.

In every constructed machine, the first object was the distribution of *power*, so as to produce motion in all its parts; and so that the motion might everywhere conduce to one harmonious result. Everything connected with a machine constructed by man was derived, that is, owed its existence to some

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cause external to itself. No machine produced itself, or when produced supplied itself with the power of motion, or when possessed of motion, distributed and regulated it throughout its several parts. First, the machine had to be made; then power had to be provided, it might be hand power, horse or steam power; next, the power had to be attached to the machine in such a manner that it would set all its parts in harmonious motion; and finally, it needed some one constantly in attendance to regulate and renew it. Perpetual motion, like the philosopher's stone, that was to convert into gold all it touched, had not yet been discovered, and he was inclined to think never would be.

The human machine was, however, an exception to this rule. It constructed or built up itself by the organic life power, into a particular form peculiar to it, and to it alone; it provided itself in all its parts with the requisite power of motion, and in like manner constantly applied and regulated that motion without any assistance from without, or any fear of irregularity or stoppage during the term of its natural existence.

Moreover, the human machine was a compound of many parts, all most intimately connected by the same common attachments, yet each part separately capable of independent action. The leg might act quite independent of the arm, the hand of the foot, or all might act in concert, or variably, at one and the same time. So with the senses, the eye as an optical instrument was complete in itself, and capable of self-action quite apart from the ear, equally well adapted in its turn for independent exercise as an instrument for collecting and communicating the impressions of sound. In short, the human frame was a whole "EXHIBITION" of wondrous machinery and every man had a chest of tools within himself, with that yet more extraordinary condition of *voluntary motion* in every part.

In the previous lecture he had explained to them the singularly beautiful arrangement by which the nerves of motion and sensation were enabled to act in harmony under the regulation of the will. The moving of a limb exposed to pain or injury was clearly not a necessary, instinctive, and involuntary action, for we had many daily examples of intentional or voluntary endurance of extreme pain and suffering. In the case of a surgical operation, a man might feel intensely the pain he was enduring, and would like much to be free from it, and could, if he so willed it, withdraw the leg or the arm from the operator's knife; but he willed to bear with that suffering for a time, rather than allow a disease to remain which would bring upon him severer and yet more enduring discomfort. It was quite clear from this example alone, that the self-regulating power in man, which we call the will, was not a necessary part of his bodily machinery, nor yet a necessary function of any particular organs when acted upon in a particu-

lar manner from without. This power in man and animals was perfectly inexplicable, by an appeal to any known properties of matter, or any laws by which matter was regulated. It had ever been, and must ever remain, a mystery, in what the essence of the will consists, or how it should become a stimulus to act upon, and set in motion, the contractile animal fibres of the muscles. Unless, indeed, the Secularist could explain it to us, there was a probability that it would ever remain to us one of the many secrets of nature by which we were within and without surrounded. What is will? Can the atheist answer this? How came it in connection with the animal frame, and with that alone? It is not an essential property of organized matter, or if it is, show it to be so! It is not any law that is necessarily developed by the action of external stimuli upon the internal organs. If the affirmative is asserted, let us have the proof of it. It is will, and nothing but will. Perfectly independent, and at all times free to act or not to act, regardless of the bodily condition or bodily wants. It was an exhibition of the wisdom and goodness of God, united with the same power by which together he formed the animal machine, imparted the moving power, and superadded the regulating and controlling influence of voluntary motion.

LETTER FROM MR. HAWTHORNTWHAITE,
CHALLENGING THE MORMONS AS TO
THE TRUTH OF HIS PUBLISHED STATE-
MENTS.

WE are very glad indeed to receive from Mr. Hawthornthwaite the letter which we publish below, confirming as it does the truth of his published revelations, and pointing to the good resulting from his painfully interesting exposure of that most degrading system of vice and fraud, from which he has happily withdrawn himself. His communications, which will doubtless be of a practical character, will always be acceptable.

DEAR SIR.—Through the kindness of our Anti-Mormon Secretary, Mr. C. C. Smith, I have been favoured with all the numbers of your excellent publication, the *Antidote*. I have no need to tell you that I believe it to be just the thing required—and in your laudable undertaking I wish you abundant success.

On perusing its pages, I find that you have made frequent and ample use of my "*Adventures among the Mormons*." Of this I am glad, as it will tend to spread the information therein contained—feeling assured, as I do, that the best mode of putting an end to a cheat, is to explain it and make it known. Such is the object of that book. As over 2000 copies have been sold in various parts of the country, it may not be uninteresting to those who have bought them (most of whom I believe are either readers of the *Antidote* or will be) to know the circumstances of its publication and other things connected with it.

In the first place, then, it is true—as true and correct as I can describe my own house, while sitting and looking at it. I am not aware that it contains a single falsehood from beginning to end. Previous to its publication, at the request of a number of my fellow townsmen, I gave six lectures, descriptive of Mormonism, in the Mechanics' Institution, Manchester. The Mormon authorities were sent for to hear those lectures, and to object to any portion they pleased. Four of them came from Liverpool expressly, and at the conclusion of each lecture, they were invited to state their objections. They had none to offer. Orson Pratt, in a letter written to the Manchester committee, candidly acknowledges his inability to find any fault. After the lectures, a number of gentlemen of various denominations of Christians, formed themselves into an Anti-Mormon Committee, and requested me to put the principal facts of the lectures into the form of a book. I did so, and printed 3000 copies.

I may here remark, that at the time of writing it, I had no personal antipathy to any Mormon in existence. On the contrary, I was on the best terms of friendship with the authorities, and there are thousands of good honest Mormons, both here and in Salt Lake Valley, whom I love with all my heart, and would do much to serve. The best service I can do them is to let them read that book, and say to them, "Brethren, we have been deceived, and have fallen among thieves." In addition to eight valuable years of my life, I have lost among them about £300 in real hard cash, not one penny of which I shall ever be able to recover, besides relatives and friends—some dead on the plains, some deliberately murdered, and others starved to death in Salt Lake Valley. Had I known the contents of that book I should never have been a Mormon.

I offer the following challenge (which has already appeared in most of the provincial newspapers) to the Mormon authorities:—When they are prepared to point out an error in the book, I am prepared to take a public room for the purpose, at my own expense, and read it page by page for them, that they may be left without excuse.

The extent to which it is believed by the Mormons in the Manchester conference, is shown by the fact, that since its publication, over 2000 of their members have renounced the imposition! and more than that, it has robbed the swindlers of the tithing of those 2000! Stop the money, and you will soon find Mormonism at an end in England. I met the president of this conference the other week, who is a strong healthy young fellow: says I to him, "Brother Bunting, I wonder you are not ashamed of yourself to be going about imposing upon your countrymen, and eating the best of their tea, their bread, and their butter, while they are starving themselves." "Ah! Brother Hawthornthwaite," said he, "it's not now as it used to be! I can assure you we have *thin pickings* of it." He looked very pitiful, poor fellow.

Yours truly,
S. HAWTHORNTHWAITE.
45, Clare-st., Hulme, Manchester, Nov. 5, 1857.

THE BIBLE DEFENCE ASSOCIATION AND ITS WORK.

Dear Doctor,—Though I have been a constant attendant at church all my life, and have heard what

are called the most popular preachers, yet never before was I one quarter so much convinced of the proofs that are to be had for the existence of God, and for the truthfulness of the Bible. Not but that I was always satisfied with all it contains—and of the existence of my Creator I never could doubt—but to meet a sceptic or infidel in opposition till I heard your excellent and instructive lectures, it had been better that I had left them to themselves, to believe as they please; but now, thank God, with a heart in the right place, and the instruction I have received from you, with a peep at the *Antidote* sometimes, I am able to make what I used to consider a big infidel or sceptic look a very small thing. I do wish, as a Bible-defender myself, that our Scripture-readers would come and learn a lesson or two from you, for they sometimes cut but very sorry figures in discussion with these fellows; and however much discussions ought to be avoided as a rule, yet they must be resorted to sometimes, not only on account of those who despise, but especially too for those who love the truth, which it has pleased God to make you an instrument in establishing. I feel it a great honour to belong to your association, a better than which, in my humble opinion, if carried on as I am certain you would have it, cannot be constituted, especially in these times. If we act in anything worthy of being called "Defenders of the Bible," we must, I am sorry to say, expect to meet with great opposition. But how any Christian man, minister or layman, can speak coolly of the blessed work in which you are so earnestly engaged, I really am at a loss to conceive. Infidels may, and sceptics, for a time, but for men engaged in the same work, and trying to forward Scripture-reading and church-building, and to put the Bible in every man's hand, to class themselves in the same category, is a sad way of damaging your glorious cause, and would lead us to doubt whether it is the Gospel only they desire to spread. But I hope and trust, dear sir, that you will have God on your side, and if your ways please him I believe, with all my heart, your enemies that now are will be ashamed to think ere long that they were not among your foremost friends.

Believe me to be yours, truly, &c.,

THOMAS EVANS,

382, Farm Street, Birmingham.

THE MORMON PULPIT AT UTAH.

(*Elegant Extracts.*)

THE "WONDERFUL STICK," MADE FROM JOE SMITH'S COFFIN, AND ITS WONDERFUL COMPANION, HEBER KIMBALL'S "OLD CLOAK."

We quote the following from the last number of the Mormon *Journal of Discourses*. It is taken from a Sermon by Heber C. Kimball, at Salt Lake, March 15, 1857.

"The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of these boxes, so has brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane; and when I

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am done with it here, I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them.

"In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanctify it and fill it with life and power, and sent it to the sick, and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed! *There are persons in this congregation who have been healed by throwing my old cloak on their beds!!!*"

DR. BRINDLEY'S PUBLIC LECTURE AT LEAMINGTON.

FOR some months Dr. Brindley gave a weekly lecture at the Public Hall, Leamington, with a view to the promotion of self-culture and self-advancement amongst the working classes. These lectures not having been resumed by Dr. Brindley, that gentleman was waited upon by a deputation from the former Committee of Management, who expressed the earnest wish of a large number whom they represented, that he would again give them the benefit of his interesting and instructive addresses. Dr. Brindley explained that after the way in which certain parties in Leamington had joined in an unjust and injurious persecution against him, he had felt no disposition to thrust himself or his services upon their public notice. At the same time he acknowledged that the working classes had a claim upon him, inasmuch as that they had so very handsomely appreciated his efforts on a former occasion; if they desired it, he would gladly renew his labours in their behalf. The deputation assured him, in reply, that everywhere they heard but one opinion expressed in reference to those proceedings to which he had alluded, and that opinion was one of the deepest sympathy with him, as one that had been very badly used. They also expressed a confident belief that if he would allow them to call an open meeting at the Public Hall, and would attend the same, that such an expression of public feeling would be manifested as would convince him of the respect in which he was held, and of their appreciation of his public services.

It was then arranged that they should give notice of such a meeting for Friday evening, the 30th ult. On that occasion the Public Hall was crowded with people of all classes, and of both sexes. Mr. Mulliner, the well-known coach-builder, and warden of the Parish Church of Leamington, was called to the chair. He expressed the interest he had felt, as the employer of a large number of working men, in the former excellent and most useful lectures of Dr. Brindley. He also felt sure that the Doctor had the warmest sympathy of that meeting in reference to those disagreeable proceedings by which he had been annoyed; and that it would meet with their unanimous consent, that he be requested to continue his weekly lectures, as heretofore. A show of hands was taken, and the unanimous opinion of the

meeting recorded with acclamation to that effect. Dr. Brindley thanked them for their very kind acknowledgement of his services, which he would gladly extend in the way they desired. A committee was afterwards formed, and a programme put forth. The first of the series was given on Friday evening, the 6th inst., to a large and attentive audience. The following are the subjects:—

"Remarkable Men—the Lesson of their Lives."

FRIDAY, Nov. 6th.—"The Orphan Boy, William Lindsay, in the coal-hole of a Liverpool Steamer, and William Lindsay, M.P. for Tynemouth, one of the largest ship-owners in the world."

FRIDAY, Nov. 13th.—"Little Tommy of the 'Black Bear,' Devizes, and Sir Thomas Lawrence, President of the Royal Academy."

FRIDAY, Nov. 20th.—"The Working Collier, George Stephenson, and George Stephenson, Civil Engineer, and First Constructor of Railways."

FRIDAY, Nov. 27th.—"Douglas Jerrold, the Journeyman-Printer, and Douglas Jerrold, the Author, Dramatist, and Journalist."

FRIDAY, Dec. 4th.—"The Orphan Blue-coat Boy, Thomas Dale, and the Rev. Thomas Dale, Canon of St. Paul's Cathedral, and Professor of English Literature, King's College, London."

FRIDAY, Dec. 11th.—"The Blacksmith's Son, Michael, and Dr. Michael Faraday, the Natural Philosopher and Chemist of the day."

FRIDAY, Dec. 18th.—"The Journeyman Bricklayer, Peto, and the Baronet, Sir Samuel Morton Peto, Civil Engineer and Christian Philanthropist."

DISGRACEFUL ATTEMPTS OF THE MORMONS TO CREATE DISTURBANCES.

TO THE EDITOR OF THE "ANTIDOTE."

SIR,—Being intimately acquainted with the Mormons, with whom I was unhappily connected for some years, and being occasionally thrown into their company, I have heard them complain of your adherents going to their places of worship to interrupt and annoy them. I, therefore, resolved to stay in Birmingham yesterday (Sunday), the 1st inst., and visit their chapel, and ascertain for myself the correctness of their complaint. In the morning I visited at a friend's house, where I expected either to meet some of the Mormon district visiting officers or to learn something concerning their movements; and I was not disappointed. One of the officers of their church stated that the Brindleyites must not come to disturb them; or they would meet with a rough reception, as he had provided himself with a good weapon. Knowing he was going to Villa Street Chapel, I resolved to go there and see for myself. Accordingly, I and a friend went there at night, where we found about thirty men, well armed with good strong walking sticks, stationed just inside the doorway, and there they remained until the close of the service. The audience consisted chiefly of women and children, for the men were doing duty down below; and a commotion throughout a religious service I never saw. No notice was taken of the subject or discourse, but the eyes were turned upon the doors, as if expecting to see some disturbance take place. I looked in vain for Brindleyites, as the Mormons call them; and could see one face that I knew, and that is in the

attending the meetings at the Corn Exchange. Outside the chapel, the whole of the evening, were gathered a large number of children and boys, and I firmly believe it was the appearance of those men, armed with sticks, that drew them around the place. The Mormons really have not shown much wisdom in arming themselves, and thereby *creating* disturbances, as they did last evening. You will perceive from this statement, the truth of which I am prepared to prove at any time, that there were no adherents of yours present, nor any attempt to disturb them. They drew the rabble together, and no doubt would go home and tell their friends and neighbours that they had been annoyed, as usual, by the followers of Dr. Brindley.

I am, Sir, yours, &c.,

5, Caroline Street, Birmingham, G. M.
Nov. 2nd, 1857.

A PEEP AT MORMONISM THROUGH ITS OWN
GLASSES; ITS INFIDELITY, ATHEISM,
AND GROSS PROFANITY.

[CONTINUED.]

My blood runs chill through my veins when I hear the obstinacy of persons against the powers that be!
* * * O, but man, proud man!

"Drest in a little brief authority;
Most ignorant of what he's most assured,
His glossy essence like an angry ape,
Plays such fantastic* tricks before high heaven,
As make the angels weep." —

Millennial Star, vol. vii., p. 197.

* "Fantastic" means "Mormonish," "PHANTASTIKOS," "Visionary," etc. These extracts prove who is the only God of the Mormons, and whom they must obey; they must do that which they know is wrong, if their president commands them. "We also declare and testify that Joseph Smith is just as much the *Head* of the church now as he ever was; no man can take his place." —Elder Hyde, according to *Millennial Star*, at Manchester, October 17th, 1846, and as Doctrine and Covenants declare. Thus all the Mormons have to worship Brigham Young; and the higher intelligences, to whom Brigham Young is subject, is Joseph Smith.

"Do not startle, sir, if I should tell you that monogamy, or the *one wife system*, adopted throughout Christendom, is a very defective system. It does not answer the demands of society (such as the Mormon society and their lusts demand), and it is altogether inferior to the (Latter-day Saints') Patriarchal system of polygamy." —*Patriarchal Order*, p. 7. So we see it is true that Latter-day Saints plead for polygamy by their doctrines, as well as practise that system of debauchery. Mormons know very well that Christianity condemns polygamy, and pleads for the one wife system by limiting marriage. Hark! "I prefer a serious charge against Christianity, touching this very thing. But hear it calmly, for Christianity must be weighed in the balances, with all her boasted institutions. Her superfluous fine jewels, but rather *meretricious* ornaments, be taken away. The time is at hand when that with which SHE HAS PLAYED THE HARLOT, by limiting marriage, or *limiting* it where God has not given it, must be regarded as refuse silver." —*Patriarchal Order*, page 7. Here the Christian system is ruined by Mormonism, because it prohibits polygamy. This proves Latter-day Saintism is not Christ's

system; but it also proves that Latter-day Saintism is the system of Anti-Christianity, saying that Christianity is refuse silver—playing the harlot—dressed in whorish attire! What is all this but the language of infidel Socialism? Is it not preposterous and blasphemous, on the part of Mormons, to call their society Christ's, while at the same time they condemn the Christian system? I could prove that Christianity condemns polygamy, but there is no need for me to prove that; the Latter-day Saints have saved me that trouble, by confessing that Christianity condemns their system of polygamy, which they call the 'family order,' etc. 'And this family order,' say they, 'is not only one at which God sits as Head, and first pattern in the series of matrimonial examples; but it is of perpetual duration, both in and beyond this world. It is utterly absurd to suppose the anomaly of such an existence as a *father without a mother*. Every thing in the *analogy* of nature forbids such an idea. The *analogy of birds, fish, quadrupeds, creeping things and vegetables*, forbids it. Have not we all one *father*? We are all his offspring. A large family to be ascribed to one father. But where is the Scripture (Job i., 21) that ascribes the origin of all diverse sons to *one and the same mother*?" —*Patriarchal Order*, pages 1 and 2.

"The passage just quoted is meant to prove that God is the father of all things; that there is only one father, but many mothers; and that therefore God himself has many wives; and that Father is to be taken in the fleshly sense that polygamy uses it. It is also intended to prove that man, birds, beasts, creeping things, fish, and all living existences are under one and the same law of polygamy. But if Father implies Mother, and that in the polygamy sense, then who was the *first* mother of the *first* thing that God made? Surely the Mormons' God did not beget his own wife according to the flesh! But supposing he did, by what non-existing woman was the first woman brought forth? Mormon, where art thou? In thy polygamy sense thou may say, 'I have said to corruption, Thou art my father: to the worm, thou art my mother, and my sister!!!' 'Naked came I out of my mother's womb, and naked shall I return thither.' —Job i., 21; xvii., 14. Then, you know, the wicked are said to be of their father the devil; then who is the devil's wife or

(To be concluded in our next.)

TO CORRESPONDENTS.

Mr. CHANDLER will no doubt be glad to see that at length a better and more economical plan even than the loan of rooms has been secured, through the liberality of a dear friend, intimately acquainted with Dr. Brindley from the time he was a child under Dr. Brindley's care. Dr. Brindley thanks Mr. Chandler for his recognition of his "unpaid-for and self-sacrificing labours;" and joins him heartily in his prayer, that "the God of all grace may smile upon his efforts, and give him great and increasing success."

Mr. ASTRON is thanked for his communication, but we dare not venture on poetry in our limited space.

Mr. A. GIBSON is thanked for his constant and watchful co-operation in London and district around. All his reports show that Mormonism is going the downward course in the metropolis. Much may be attributed to the zeal with which he has been circulating the *Antidote*, and placards announcing its existence and character, for the last few months. May he go on and prosper in his good desires to exalt the Saviour above all foul delusions of Mormon and Infidel error.

BIRMINGHAM:—Printed by M. BILLING, Livery Street; and Published by MESSRS. WERTHEIM & CO., and MR. FARRINGDON, 4, Farringdon Street, London, and JAS. GUEST, 52, Bull Street, Birmingham, for JOHN BRINDLEY, of Knightcott House, Leamington, Proprietor.
Saturday, November 14, 1857.

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THE ANTIDOTE

TO MORMONISM AND INFIDEL ERROR;

A Weekly Periodical,

EDITED BY JOHN BRINDLEY, LL.D.

EXPOSING THE FALSEHOODS AND FRAUDS, AND REPLYING TO THE BLASPHEMOUS PRETENSIONS OF MORMONISM
REFUTING THE INFIDEL ARGUMENTS AND "VAIN PHILOSOPHY" OF "SECULARISM"; AND
SUPPLYING SOUND AND CONCISE ARGUMENTS IN SUPPORT OF DIVINE TRUTH.

"By their fruits shall ye know them."

No. 22.

SATURDAY, NOVEMBER 21, 1857.

Price 1d.

COMMUNICATIONS on the subject of Mormonism, which are earnestly solicited, to be addressed to Dr. BRINDLEY, Knightcott House, Leamington.

AGENTS' NAMES.—Mr. Pegg, Coventry; Mr. Waite, Rugby; Mr. Hutchings and Mr. Whitehouse, Dudley; Mr. Beck, Leamington; Mr. Cook, Bath; Mr. Heyward, Bristol; Mr. Abel Heywood, Oldham Street, Manchester.

All the back numbers of the *Antidote* are now on sale, and may be had of the publisher, Mr. GUEST, 52, Bull Street.

May be had of the publisher, Mr. Guest, free by post, 1s., Haworthwaite's "Adventures among the Mormons during the last eight years."

DONATION.—Mr. Wallis, 2s. 6d.

NOTICES.

BIBLE DEFENCE AND ANTI-MORMON ASSOCIATION.—On Thursday, Nov. 19th, Dr. Brindley's lecture, "Voice and Language," will be delivered in the PUBLIC OFFICE, Moor Street, to commence at eight o'clock. Admission, to defray expenses, front seats threepence, back seats twopence.

On Sunday evening next, Dr. Brindley will deliver his last expository Scripture reading in the Corn Exchange. Subject:—"Hearing ye shall hear, and shall not understand," Matt., xiii., 14. This being the last address Dr. Brindley will deliver in the Corn Exchange, a collection will be made, to defray the expenses of the room.

On Monday evening next, Dr. Brindley will deliver his last lecture but one on the evidences in support of Divine truth, in the PUBLIC OFFICE, Moor Street. Subject:—Internal Evidences—"Harmonious with God. To commence at eight o'clock. Admission—front seats threepence, back seats twopence.

On the evening of Sunday, Nov. 29th, Dr. Brindley's usual Scripture reading will take place in the building of the association, Wrottesley Street. Subject:—Belshazzar's Feast—*Mene, mene, tekel upharsin*.—Dan. v., 25.

IMPORTANT NOTICE TO ALL READERS OF THE "ANTIDOTE."—After this week, no copies will be sent to country agents, as it entails on Dr. Brindley so serious a loss. But all who wish to have the *Antidote* should give their names to country agents, who can order them through London with their other periodicals. The *Antidote* is always in London on Wednesday in time for country parcels. Mr. Guest, Birmingham, will send them for postage stamps.

THE TRIAL OF HARDY.—This extraordinary exposure of Mormon villainy, of too foul a character for the pages of the *Antidote*, is now published, complete, price one penny, and may be had of Mr. Guest, and all news agents. A limited number only is printed, therefore apply at once.

The Antidote to Mormonism and Infidel Error.

SATURDAY, NOVEMBER 21, 1857.

MORMON ERUDITION AND MORMON VERCACITY.—"BROTHER" RICHARDS' DENUNCIATION OF THE "FALSE" REPORTS.

The Mormon organ, the *Millennial Star*, has passed into other hands, and is written in a more than usually ignorant and vulgar style. The whole strain of its last week's number clearly points to the fact of the alarm and dissatisfaction of the English Saints on finding themselves suddenly deserted by their valorous chiefs, who were to convey them to Zion in the forthcoming spring. That the "deposits" have also accompanied the fugitives it needed no miraculous communication to convince them. The weekly contributions of money from the different branches, that had for some time past varied between £60 and £120, have now dropped to £39 for the week ending Nov. 7th, and to £22 for the week ending Saturday last.

The opening article of the *Star* of the 14th inst. is on "false reports," and the terrible consequences to those of old times who raised such reports. There is the usual admixture of abuse, impious threatenings, and servile cajolings. But not one single report published in the *Antidote*, from No. 1 to 21, is referred to as coming within the category of such "false reports." Neither, of the "reports" quoted in that article from other sources, do they once even so much as give them a denial, or do otherwise than affect to treat them as being so silly as not to need a denial. Then why quote them, or refer to them at all? Take the following as a specimen of Brother Richards's mode of meeting the "false reports":—"Possibly our astonishment at these things may arise, partially, from having just emerged from Utah and Mormon society, where *all was peace and contentment*, into Gentile society, where lying, backbiting, evil speaking, and false reports have been so long current, that anything which savours of truth and righteousness cannot be appreciated"!

Mr. Richards's pleasurable sensations at Utah, where all is "peace and contentment," and from which, like a chicken newly hatched, he has just "emerged," will be better understood when we call to mind Brigham's own catalogue of their peaceful and righteous characters and conduct in that land of purity and love. Brigham paints his priests and elders in Israel as "liars," "thieves," "gamblers," "drunkards," "adulterers," and the "smartest shavers" in the whole world—see his own quoted discourse to the Saints, delivered by him at Salt Lake a few months ago, and referred to in a former number of the *Antidote*. See also at page 113 of current vol. of *Journal of Discourses* how the authorities had to threaten the "contented" Saints at Utah, that they should all "sink to hell," if they did not do all things they were bid to do. And again, at page 122, hear Kimball in his public discourse to them in reference to the grumbling and disobedience of their wives, assert that "one woman who is humble is more honour and glory, and happiness and heaven (!) to a man than twenty disobedient ones. You that had but *one* wife know this pretty well, but we who have scores know it better"! I should think they did. President Grant follows in the same strain at page 126:—"Some women will say, what is the difference, suppose I offend my husband, if I can only lie to Brother Brigham, and tell him a first-rate tale, and make out that my husband is a poor curse? I will get as many blessings as I want from Brother Brigham, and from others that I can make believe that I am a good woman." Pretty reasoning, truly, and a pretty proof of the "peace and contentment" of all at Utah. Grant continues, "I want to say to many of our old women, and to hundreds and thousands of our young women, that the life of God Almighty is not in you."—Page 127. Again, at page 128:—"Some men are not the heads of their families, but their wives walk on them, their daughters walk on them, and their sons walk on them, and they are as the soles of their shoes." After stating how such women stink in his nostrils, he winds up as follows:—"It is nonsense for a woman to suppose that because she is sealed to a particular man she will be saved, and at the same time *kick up hell's delight*, play the whore, and indulge in other evil acts and abominations. Even some mothers in Israel actually suppose, that if their daughters are sealed to a certain man, they will be saved, no matter what they do afterwards. That is *damned foolery!*" This is a specimen of the *purity, peace, contentment, and righteousness*, from which this drivelling impostor, Richards, has just "emerged," and which causes his tender sensibilities and unsullied virtue to shrink abashed from the corruptions of the Gentile world, into which again he has just been cast!!!

CASTING OUT DEVILS.

A REPORT BY THE MORMONS THEMSELVES OF THEIR OWN DIABOLICAL PROCEEDINGS AT LEAMINGTON ; WITH SLIGHT EXPLANATORY ADDITIONS.

"I have heard it stated by some that the Devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the Devil being bound he is loose, and exercising more power than he has done for some time past (this, you see, contradicts Patriarchal Order, which assures us that the Devil and his children are hindered from having dominion and power, etc.) Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend it, brother and sister Freeman came with brother Currell, who had been proposed at the Council Meeting, at Stratford-on-Avon, to be ordained to the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits, Devils, entered him, and declared he should not be ordained, and that if he went to conference they would go too (no doubt of that!). This was on the 15th, and the 19th THEY (what 'THEY'? The 'Devils'?) left home for Coventry, about twenty miles distant. On the road, the Devils entered brother C. several times, and four times while passing through the town of Warwick, and were as often rebuked by Elder Freeman, in the presence of many people, to whom he (who was full of Devils) bore a *faithful* testimony. At length they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house, the Devils began to rage and swear. I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me. I rebuked them, and they came out of him; but as fast as one lot went another came, declaring Currell should not go to Coventry, each part tearing him and trying to kill him; thus they continued (drinking, carousing, and fighting) until one o'clock, when we lay down until five, when another party came swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, ten miles distant. (A hopeful candidate for ordination!) Several times we cast them out on the road, but in coming to Stoneleigh, the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared that we were the servants of the Most High God. As many people were gazing at us, we bore a faithful testimony to them and went on our way. [To work the dodge as they passed along at other places, in order to get up an excitement.] As we drew near to the city, we attracted the attention of the people who were walking out; for the Devils came oftener and stronger, swearing by the God that made us, we should not take him to conference. By this time a number of the brethren from Coventry met us; I got them to carry brother Currell, who was cram-full of human beings, while I walked by his side, and rebuked the Devils as fast as they came. [And yet brother Currell could not walk! How were the Devils rebuked, then? Brother Currell was like an evil spirit *vault*; and if he had been a *teetotaller*, those spirits would not have hindered him from walking.] We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirits came so often,

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and what with the noise and confusion of the people, I thought it best to close the meeting. [Nevertheless, the Holy Bible says—"Resist the Devil, and he will flee from you!!!"—JAMES iv., 7. Why did he not quit the Mormons?] While we were preparing for dinner, some stronger Devils took possession of brother C.; we expelled them, and *in came two policemen* and took Currell to the police-station. I went with him, others following, amid the insults and hooting of the mob, to the station. The Superintendent, on hearing the case, ordered brother C. to be locked up, for having a [drunken] Devil, and me for casting him out, and thus causing a disturbance. Bail was refused, and we were locked up in a filthy room, along with two (other) drunken men. In about two hours, [when the Devils were somewhat more sober] we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison the streets were lined with spectators, anxious to see the men who had been locked up—one for having, and the other for casting out, a Devil. We arrived at the room about three o'clock, and commenced the business of the conference. Among others, it was voted, that brother R. Currell be ordained to the office of a priest. *When we laid our hands upon him, the Devil entered him* (no doubt of it!) and tried to prevent (?) us from ordaining him; but the power of Jesus Christ in the holy priesthood was stronger than the Devil, and after all the endeavours of the (*delirium tremens*)—which was really the case with Currell) powers of darkness to prevent us, in the name of Jesus Christ we ordained brother Richard Currell to the office of a priest in the Church of Jesus Christ of Latter-day Saints. In consequence of what had taken place, many came to our meeting in the evening and paid great attention. *The scene of the 20th of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the Saints* [so much so—that that ever since that manifestation and confirming took place, the Mormon Church at Coventry, and in that locality, has grown less and less], and spreading the sound of the gospel further than we could have done it in a long time. I should inform you that when the Devil found that he was defeated in brother C., *he entered a sister, and kept coming in for several hours* [Did HE? What sort of a human being was that material offspring of Adam and Eve that it took Him several hours to get in?]; as fast as one lot were expelled another lot entered: at one time we counted twenty-seven come out of her! [And Mormonism teaches us that those angels or Devils, in size and shape, and material, average about the size and shape, and material, as men are generally made. See *Millennia Star*. If such is the case; or if we only allow that those material Devils were four feet in length, and none of them as stout as Daniel Lambert, but only slender fellows, say four stone, or fifty-six pounds weight each. What then? only this:—319 Devils would weigh about 17864 pounds. If we only reckon the twenty-seven which came out of her at once, even then the tremendous weight of flesh and bones, a diabolical mess of matter, of which the sister was delivered, would weigh 1512 pounds weight. All this diabolical material in a Saint! How much room would each material being occupy? Of course Mormons deny the existence of all *immaterial* beings: their own words are these, against the existence of any moral image, and

against the existence of immaterial beings:—“There is no such a thing. *Such an image cannot exist.* * * * * The expression *an immaterial being*, is a contradiction in terms. *Immateriality is only another name for nothing, IT IS THE NEGATIVE OF ALL EXISTENCE.*—*Kingdom of God*, part I., page 4.] When we rebuked them they would come out, but as soon returned again. [How big was the sister? How did she look when possessed by such a mass of material? Twenty-seven rank and file making their exit at once would require a large space as they came out of her!] How was it they could acknowledge our power, and would damn our power—damn our gospel, tear and bite? The sights were awful, but it has done us all good. I may as well say, that some of the Devils told us they were sent, some by *Cain*, some by *Kite, Judas, Kilo, Kelo, Kalmonia*, and *Lucifer*; some of these, they informed us, were presidents over seventies in hell. The last that came previous to our going to prison, told us that *he was Kilo*, one of the presidents, and his six counselors: we cast them out *thirty times*, AND HAD 319 DEVILS, from three to twenty-seven coming out at a time. I shall feel obliged for any instruction you can give me on this subject.

“Yours,
“Leamington.” “THOMAS SMITH.
Pages 231, 232, 233, *Millennia Star*, vol. ix.

MORMON PROPHECIES ON A VERY “INTERESTING” SUBJECT!

TO THE EDITOR OF THE “ANTIDOTE.”

SIR,—I have read several of Muir’s prophecies in the *Antidote*. I was once a member of Thorp Street Chapel, and have heard him oftentimes prophesy “in the name of the Lord,” but have never known of the fulfilment of any one of such prophecies. About fifteen months since, President Jones and President Aubrey made known to Pastor Muir that their “*ladies*” were likely to become mothers, and that both ladies were desirous of having sons. Muir said, “I will prophesy you shall have sons, and they shall become great and mighty men in the Mormon kingdom.” It was then confidently announced by the Saints that Brother Jones and Brother Aubrey would have sons, *for Brother Muir had promised that they should*. That everything might be done in “fust-rate style,” Brother Muir ordered a collection to be made at the houses of the Saints—such collection to be presented to Brother Jones as an offering and a blessing. A pretty round sum was gathered. The event was, in consequence, looked forward to with great anxiety. The time came—the little stranger was ushered into the world—but lo and behold it is a *girl*! Great was the consternation among the Saints. “Well,” said one, “we shall see what Brother Aubrey’s will be.” The same day Brother Aubrey was presented also with a *daughter*! Now, sir, just see how that impostor, Muir, gets out of his difficulty. A short time after he stood up in Thorp Street Chapel, and promised them great things. Said he, “If I prophesy in faith, and you receive it in faith, it shall be fulfilled; but if I prophesy to you in faith, and you do not receive it in faith, it’s not my fault if it is not fulfilled!” I spoke of the “interesting event” to a sister Mormon, and said, “Muir must be cautious how he prophesies, or he will expose himself.” “Oh,” says she, “you do not

understand Mormonism. Brother Brigham tells the elders, 'when you prophesy to the Saints, promise them something that will cheer them and do them good, and never mind about the fulfilment of it'?"! A pretty set, truly. Brother Bridges has prophesied lately in Thorp Street Chapel that all who do not get out of Babylon and go home to Zion shall roll in hunger and distress.

If you think this or any part of it worthy of a place in the *Antidote*, pray publish it, as I can authenticate every word I have written.

Yours, &c., F. W.

Hope Street, Nov. 12, 1857.

SCRIPTURE READINGS.

SUNDAY EVENING, NOVEMBER 8TH.

"Ye will not come unto me that ye might have life."—*John v.*, 40.

THIS declaration appeared to be entirely at variance with the experience of mankind. The love of life was an instinct of our nature. Man would part with all that he possessed rather than part with life. So pertinaciously did he cling to life that in this man was ready to hope against hope, and yielded only when the stroke of death was upon him. Any nostrum or elixir that promised to prolong life was eagerly caught at. How, then, could it be asserted that man would not have life? You may answer that the life referred to in the words of the text is not an existence in time, but the continuance of our existence in eternity. True, it is eternal life that is here signified—is then the very greatness of the gift the cause of our rejecting it? Do not men desire eternal life? Is there no wish or expectation on the part of men in general to get to heaven? Undoubtedly there is. Few men, whatever their habits of life, if asked the question—"Are you on the way to heaven?"—but would answer, "I hope so." Men do hope for and desire eternal life; but so absorbed are they in the cares and pleasures of this life, that because that is in the distance, and is offered freely—may be had without money and without price—therefore it is that practically they are unconcerned about it. Moreover, to live to the world is natural, but to live to God requires the putting on of a new nature. Still, the solemn importance of the declaration of the text appeals to every one of us. For not only does it say, "Ye will not have life, but it also says "Ye *might* have life." You have it not, because you will not have it. You might have it—it is freely offered to all. Christ is ready to bestow it, if you are prepared and willing to receive it. The invitation is to all,—"Come unto me *all ye* that labour and are heavy laden, and I will give you rest." Here is Christ's gift, and he is not only willing but most desirous to bestow it. See the earnestness of his appeal to us—"Ye will not come unto me that ye *might* have life." "I have called, but ye have refused. I have come to lay down my life for you, and greater love than this hath no man, that he lay down his life for another—yet do ye not come unto me that ye may become partakers of my death, and through my death have eternal life." "Ye will not come unto me, who alone am the way, the truth, and the life." If we are to have life, we must have it through Christ. There is none other name given under heaven whereby man may be saved. All other dependence will be found to be but a refuge of lies. Faith in Christ's means of salvation is alone held out by God as the way by which we may

again be restored to His loving mercy, and become heirs of eternal life. Why, then, do we withhold ourselves from Him? Why do we not go unto Him? Who among us are included in the declaration, "Ye will not come unto me"? Certain it is that this declaration applied to many then present. Let each one look to it—let each one remember that it was *eternal life* they were rejecting—that the loss of eternal life would be the result of their own wilful determination not to receive it. The strongest condemnation would be their own self-reproaches, when at the judgment-seat of Christ, those words of the text sounded in their ears. Let them look to it while yet they had time. The invitation was still open to them. Christ was waiting to be gracious. Life here was uncertain. Eternal life must be endured—happiness with Christ in heaven, or torment with the damned in hell! What an awful alternative to be placed at our own choice! Let them flee to Christ—"escape for your life," look not behind you, but commence that night by earnest prayer to lay hold of the hope set before them.

TWELVE LECTURES ON THE EVIDENCES IN BEHALF OF DIVINE TRUTH.

SECTION III.—EXTERNAL EVIDENCES.

LECTURE 3.—AGREEMENT WITH EXISTING INSTITUTIONS AND MONUMENTAL REMAINS.

Monday, November 9.

It had already been shown that the very ruins of ancient empires bore ample testimony to the truth of the Scripture narrative. Those were monumental remains that could not be gainsayed. In connection with ancient kingdoms, the collections of coins now extant, and arranged and described by the learned and industrious Calmet, were of themselves monumental evidences of a very wide range. He had before him his two volumes of Fragments, and accompanying vol. of Plates. In the latter would be found, largely illustrated, the existing medals of Amphipolis, Antioch, Askalon, Baal-Gad, Berea, Jewish coins, medals of Corinth, Damascus, Ephesus, Egypt, Gaza, Macedonia, Parthia, Persia, Sardis, Sidon, Tarsus, Thyatira, and of many other kingdoms, whose people and history were continually referred to in the Sacred Volume. Was it not a strong confirmatory fact for the authenticity of the Bible that those hundreds and thousands of medals, with their dates and historical delineations, should all of them be corroborative of the Scriptural accounts in persons, places, times, and circumstances? No opposite statements, no contradictory accounts, no disagreement whatever between the narrative of Scripture and the independent historical testimony, wherever or in what manner soever that testimony was to be obtained.

Of the epochs of ancient kingdoms, or periods to which they trace back their origin, existing monumental remains afforded us considerable information. But they did more than that. They all showed an agreement with the Scriptural account of the same events. The Egyptians, the Chaldees, the Hindoos, the Chinese, the Assyrians, Macedonians, all assigned to the same dates their rise and progress as were given in the Mosaic record; and all go back to the time of Peleg, two centuries after the deluge, who was called Peleg, or *division*, for that very reason, because that "in his days was the earth divided."—*Gen. x.*, 25. To see the

strength of this argument it is necessary to bear in mind how widely scattered and wholly independent of each other these ancient nations became. Yet, when we bring together their several accounts of their epochs or commencements, all go back to two or three centuries *after* the time of the deluge, but not one dates its commencement at a time *before* the deluge. To do justice to such a subject as that now before them it would require a complete comparison of the entire Scripture narrative with all independent histories, whether traditionary or engraven on rocks and stones; whether found intact, or to be met with only amidst ruinous heaps, and to be traced out through coins and medals, such as those he had referred to. The imperishable work of Calmet must alone suffice to convince any candid mind that so vast an accumulation of exact coincidences could only arise from the exact truth of the matters of fact recorded in the Bible, and simultaneously set forth by those other and separate historians.

The institutions of the Jews, and the way in which they were now kept up in their families, year by year, all over the world, pointed by the minutest circumstances to a common origin, and to those great events which first called them into existence. The sacraments of Baptism and the Lord's Supper in the Christian church were alike to be traced back to the time and to the events that originated them, and gave them a significance. Down to the time of Jesus Christ might the observance of those institutions be clearly traced, but beyond that time in no way were they mentioned.

For all such agreements to exist amidst so great a variety of description, the authenticity of all must be equally accepted.

TWELVE LECTURES ON THE EXISTENCE OF GOD IN THE WORKS OF CREATION.

SECTION III.—THE EXTERNAL ORGANS OF SENSE. LECTURE 3.—TASTE AND SMELL.

ALTHOUGH the sense of touch was not particularly examined in this course of inquiry, it was not because it was wanting in interest, or destitute of that evidence they were seeking after, of the existence of God in the works of creation—but because it had no exact or distinct organ through which its functions were performed. The whole skin was employed in the production of this sense, and was curiously formed for that purpose, consisting as it did of the true skin or *corium*, a vast plexus or network of blood-vessels, and extremities of the sensory nerves; of the *cuticle* or sheath that protected this highly sensitive and delicate organism; and the *corpus mucosum*, or mucous body placed between both. By the sense of touch there were conveyed to the mind many most distinct impressions of the properties of bodies without the aid of the other senses. As for example, in handling an object we were able to tell by the touch alone its figure, size, weight, hardness or softness, roughness or smoothness, temperature, and many other qualities. Let them reflect for a moment on the wonderful phenomena here exhibited to them. How could they account for the very same nerves conveying to the mind so many totally distinct impressions at one and the same moment? Those little nervous threads all made up of precisely the same material, yet communicated, with the rapidity of an

electric shock, most varied sensations. Man could construct no instrument capable of performing so many offices at once, with distinctness and precision. We should have supposed that a separate set of nerves would be requisite for each set of impressions. But so infinite were God's power and his wisdom in applying it, that he could make the very same piece of skin an instrument for compound operations, and the same nerve capable of transmitting them without confusion to the brain, and thence to the mind. Here was a mystery that science could not explain, but could only observe and admire.

Taste and smell were the two sentinels guarding the approach to the alimentary canal. The tongue was a mass of muscles and nerves, whence its extreme mobility and high degree of sensitiveness. It served the double office of tasting the food, and forming the vocal sounds into language. Dry bodies presented to dry bodies would produce only the sense of touch. Sapidity or flavour in dry bodies could only be tested by moisture. We therefore find that the Creator provided for this by covering the tongue and inside of the mouth with a mucous membrane, that constantly secreted what was termed saliva; so that the food soaked in this readily gave forth its sapid qualities, and thus insured our safety by protecting us against poisonous substances, and at the same time largely contributed to our enjoyment, by enabling us to perceive their pleasant flavours. The whole surface of the tongue was covered with *papille* or fine down-like extremities of sensory nerves. Taste was produced here, but had to be conveyed from the mouth to the brain by portions of nerves specially provided for that purpose. If these nerves were injured by disease or otherwise, then, although the most highly-flavoured bodies gave forth their sapidity in the mouth, there was no perception of that sapidity conveyed to the mind. To a person in this condition all food was like earth in the mouth. The tongue's muscular formation enabled it to assist in deglutition by passing the food already masticated to the *oesophagus*, by which it was to descend to the stomach. The wonderful matter for their consideration was, how came it that all the different substances in nature should have each its own flavour and odour, so that by the flavour or odour alone it could be distinguished from all other substances? And then, how came it that by means of the *same nerves* we can have conveyed to our own perception, all those distinguishing qualities of taste? Here again the unlimited power of God to apply and make use of the same simple means in the performance of complicated offices presented itself to our admiration. A particle of musk put into a gold box for a short time, would continue to yield its scent for years, however much you might try to rid the box of it by washing, even with alkalis. Such was the minuteness of the divisibility of matter.

The nose, with its *pituitary* or mucous glands, and arrangements of small turbinate or spiral bones, equally exhibited the wisdom and skill of its Contriver, and showed a like unlimited power in making use of the same materials to effect different purposes with distinctness. The internal formation of the nose of the antelope, the power of scent in the dog, and many other animals, were evidences of the varied manner in which God could dispose the same organs of sense to suit the separate wants of each order of animals.

"PASTOR" MUIR IN THE EXERCISE OF
HIS HOLY (!) VOCATION OF MORMON
PRIEST, PROFANE SWEARER, AND
PUGILIST!

SIR.—Being on a visit to some of my relatives, at Coventry, during the past week, I stayed at the house of one of them, who is a Mormon. As usual, we began to discuss the truth of *Mormonism*. While thus engaged, the door was opened by a person who was forthwith introduced as BROTHER MUIR (!) (the same, I believe, who has already figured in the *Antidote*). Brother Muir, being requested to continue the discussion, did so, while partaking of breakfast with me. I found nothing very particular in his arguments worth recording, though he certainly possessed his share of that peculiar faculty which I have ever found in Mormon elders, and that is *the power to make the most audacious assertions*, especially where they are incapable of either direct proof or negation; one of his assertions, I recollect, being, that Martha, the sister of Lazarus, was the wife of our Lord. In proof of Brother Muir's miraculous powers, he kindly asked if he should strike me blind, which I declined, not wishing to have my eyes tampered with either by Mesmerism, Mormon fists, or *possibly something worse*; at the same time expressing my readiness to see anything else he chose to perform, but I was not gratified. Ultimately the argument grounded as follows:—1st, "That the Mormons having had full power at Salt Lake to carry out their system to *perfection*, had arrived at no other result than that of *possessing a greater amount of villainy and abomination* than to be found *anywhere else*, and that according to the confession of Brigham Young himself." 2nd, "Whether Mormonism had made Brother Muir personally better, more useful, or more holy than a certain minister I contrasted with him belonging to the Christian religion." To this latter he replied that he did not know the minister. I then appealed to any one else he knew; he said I was only judging religion by character, to which I replied that I thought it was a very fair way of testing it in this case. He then made several charges against *all* the ministers of the town, and said that *they were all guilty of adultery*, and that he could lay his hands on them. At this stage of the proceedings a Mr. Whiles, who, together with another elder or preacher, with a *very nice travelling case*, had entered during the discussion, said he could prove Mr. —, the minister I had named, was guilty of adultery. So I proceeded to write down his statement; however, it all turned out that he had not seen such conduct himself, but a certain Mary —, *several years ago*, told him she saw the minister take a woman (not his wife) up the garden. I then told him I should send a copy of his statement to the minister, and another to the newspaper; no sooner had I said this than a perfect torrent of abuse from Brother Muir followed, mingled here and there with the words "liar, and no gentleman." He was about to leave, when happening to take off my coat to wash and dress previous to paying my visits in the town, to my utter astonishment, Brother Muir, with as ready an air as possible, threw his coat back also, saying if I intended to fight *he could fight as well*; and I verily believe, sir, he would there and then have fallen as heartily to work, and with as keen a relish, as ever did jolly Friar Tuck of old—he certainly *seemed* much more at home in squaring his fists than in squaring his

arguments. However, I courteously declined his offer, stating, I was not given to fighting, and that if he intended to fight I would send to the station-house for a police-constable. After some further observations he again expressed his readiness to fight, to which I replied as before, and the trio then left the house. At the same time it was intimated that judgment would follow me, and of which I have duly advised my friends in case anything should happen. Upon further inquiry I find this same Brother Muir was heard by my informant to say, on his return from one of your (Dr. Brindley's) discussions, that you were a *set of d—mn—t—n scamps*, and that if he could have got at some one who, he said, spat on him, he would have *shoved his fist down his throat*. Thinking this mild and gentle feature in Mormonism might not be uninteresting to the readers of the *Antidote*, I hasten to avail myself of its columns, and

Remain, Sir, yours, &c.,
Rugby, Nov. 11th, 1857. J. W.

MORMON TACTICS.

TO THE EDITOR OF THE "ANTIDOTE."

DEAR SIR.—In humbly asking pardon for intruding upon your valuable columns, please allow me to express the happiness I feel in extending the right hand of friendship to all who have for their object the honour and glory of God, and the salvation of precious and immortal souls. But Mormons come not under this category. Christian principle and Christian duty make it imperative on all to raise their voices, however feeble, against Mormonism ; neither should they rest satisfied until it is driven to its native element, *the region of darkness beyond the Salt Lake—the valley of death*. A short time ago the Mormons, or Latter-Day Saints, were in the habit of delivering their fiendish discourses opposite these schools, in order to pervert the minds of the people by instigating them to the crime of bigamy, while we were engaged in teaching the Sunday school children the blessed truths of the Bible. Notwithstanding all their much talking, hypocritical sanctity, affected reverence for the Bible, and boasted miraculous performances, &c., &c., they have, in this quarter, been refuted—forced to give way, and quit the field of controversy, before the radiating influence of the sublime doctrines of Christianity, which a Sunday school teacher assiduously used as artillery against them. Not being satisfied with this discomfiture, they resolved upon another expedient (equally unsuccessful) ; accordingly a letter and a pamphlet was delivered at my school and residence, treating of the duty and advantages of practising polygamy, blasphemously called the blessing of Abraham ; in furtherance of a general and infatuous scheme of theirs for more widely than hitherto corrupting the morals of the poor and less educated classes. I forwarded the same letter and pamphlet to the editor of the London *Times*, thinking it might be deemed by him of sufficient importance to justify his calling thereto the attention of the law officers of the crown, whose duty it is to suppress attempts like these to subvert public morality ; and that are directly in defiance of Christianity and of the common law of the land. Wishing you every success and divine aid in your arduous work of faith and labour of love.

I am, &c.,

J. D.,
Master of St. — School,
Birmingham.

P.S.—I have not forgotten your antagonism to Owenism, in Worcester, some 17 years ago, and am individually indebted to you for your labours in that behalf.

LATEST FROM AMERICA.

From the *Montrose Independent Republican*, Oct. 8, 1857.

“A letter dated Fort Kearney, September 5, received in this city yesterday, states that a party of returning Californians, who passed through Salt Lake, on the 25th July, report that the evening before they left that city the Mormons arrested Mr. Wilson, whom the late Surveyor-General Burr left in charge of the office, and, with a rope around his neck and a pistol at his breast compelled him to answer several questions which they propounded about Bell, Mogo, and others. Mogo was connected with the Surveyor-General’s office.

“The Mormons made Wilson promise to bring Mogo to them during the next day before they released him. Mogo obtained information of these proceedings, and immediately quitted the city, leaving his wife behind, so precipitate was his retreat. They went in pursuit of Landon and the other clerk, but Landon escaped by jumping out of a second-story window. He went that night somewhere south, and the report is that he was overtaken and killed. As these Californians made but a brief stay, they were unable to ascertain what became of Wilson.

“They also say that the Mormons were making preparations for a fight, and did not conceal their hostile intentions. Elder Kimball, in his harangue in the Tabernacle, laughed at the idea of sending United States troops to Utah, and said he could ‘take his wives (30 or 40 of them) and whip the 2,500 troops, and come back and do a good day’s work afterwards.’ He further said that provisions for the army would come into the valley, but the troops would never enter Salt Lake City.

“Two companies arrived at Fort Kearney, on the 5th of September, *en route* for Salt Lake, and the 5th and 10th Regiments of Infantry were at that time at Fort Laramie for the same destination.

“The writer of the letter says that Col. Hoffman had seized five hundred kegs of powder in the Mormon trains.”

“MORMON MOVEMENTS.—There is a very general apparent breaking up among the Mormons in this eastern section of country. We have already noticed the discontinuance of the Mormon newspaper published in this city, and the suspension of religious worship at their usual place in Broome Street. We hear also that last Sunday, at their head-quarters, at Tom’s River, N. J., where there has been a small colony for some time, it was announced that hereafter there would be no more public services there. We understand that in Philadelphia measures are in progress for closing up the Mormon Church there; public worship is to be discontinued, and all the business affairs of the sect are to be wound up forthwith. This has the appearance of decay and dissolution; but we are inclined to think it indicates a change of policy, and that the Mormons in all parts of the country are to be summoned to Utah. Instead of supporting missionary agencies in the Eastern

States, it is thought best to concentrate their forces at head-quarters. We understand that the New York Society will take up their line of march for Utah in the early spring.”

A PEEP AT MORMONISM THROUGH ITS OWN GLASSES; ITS INFIDELITY, ATHEISM, AND GROSS PROFANITY.

[CONTINUED.]

wives? for he has lots of sons and daughters in these latter days; and some of them profess to be prophets and saints, too! But these Latter-day wiseacres make it out that the devil is raging mad because he must not have a wife or wives. Hear it!—‘THE DEVIL not being allowed to have a body, or to marry, and the children of this wicked one not being allowed to have a body for one thousand years after death, or to marry in that time, it is very befitting the devil’s ethics to forbid Abraham’s seed to marry. If he should succeed in the prevention of marriage, he would make the promise to Abraham null and void, and God a liar, and demolish the whole plan of salvation, and desile the whole earth. Hence there is no one thing named within the lids of the Bible, to which the Devil is more opposed than the patriarchal system of marriage. He would probably offer a higher bounty to any Pharisee, or other person, to come into his service in opposition to that system, than for any other campaign whatever.’—*Patriarchal Order*, page 13. Here the devil and his children are without bodies, without wives, too! Where do the children of the bodiless and wifeless Devil come from? Query! How needs he a wife, seeing he has no animal feelings? which is the case, if he has no body! And pray, how do his bodiless children need wives? ‘The all-wise God checks the advancement of transgressors towards dominion, power, and happiness, *by withholding the unprecedent means*’—by withholding their wives and bodies.—*Patriarchal Order*, page 2.

“Yet, transgressors keep multiplying! Such are the views we get of Mormonism, as we peep at it through its own glasses! The aim of these saints is, to prove that the same law of marriage, polygamy, is for all things; that it is for pigs, asses, monkeys, cats, flies, sharks, geese, bats, onions, turnips, cabbages, puppies, and for man, angels, and the Almighty. Listen to their filthy blasphemy:—‘Were all the beasts required to observe *this law*? THEY WERE. Were all the *fools* of the air subject to *the same law*? YES. Were all the *fish* in subordination to *the same law* of increase? YES. Were all *vegetables* subject to *the same law* of multiplying according to their kind, having seed in themselves for that purpose? YES. Were *Adam and Eve* placed under *the same positive injunction*? YES. * * * Did Jesus Christ have a wife in his resurrected state? YES. * * * Had Jesus Christ any children, or will he have? YES. * * * Had the God and Father of our Lord Jesus Christ a wife? YES. * * * Had he any children *BY HER in the flesh*? ONE ONLY begotten son, Jesus Christ.

Had the father of Jesus Christ any other children? YES, AN INNUMERABLE MULTITUDE! Who are they? WE, THE WHOLE HUMAN FAMILY, ~~WE~~ also, the fallen angels are his offspring.’—*Patriarchal Order*, page 15. ‘What are angels? They are intelligences of the human species. Many of them the offspring of *Adam and Eve*.’—*Millennial Star*, vol. xi., page 75.—The same page

says, 'Are angels resurrected beings? Some of them? What bodies do resurrected angels possess? Immortal flesh and immortal bones.' But the Bible says angels or spirits have not got flesh and bones.—See Luke xxiv., 39. 'Is a wife obtained lawfully in any other way than [the way that Young tried to obtain Martha Bretherton], through revelation by a prophet? No. * * * Is this ordinance for mankind, in their mortal state only, or for their immortal and eternal state? For both. * * * Will men who are united to their wives for all eternity, by proper authority here on earth, have this claim ratified throughout all eternity without fail? Yes. * * * Will the resurrection return you a mere female acquaintance, that is not the wife of your bosom? No, God forbid. But it will restore you the wife of your bosom, immortalized, who shall bear children from your own loins in all worlds to come, and that without pain or sorrow in travail. This, Sir, was couched in the promise made to Abraham. This makes the promise great. This, Sir, strengthens, enhances, and immortalizes ties of the richest, sweetest texture. Companion and wife of my youth! Mother of my orphan children! Shall I then press you once more to my bereaved bosom, immortalized, beautified, and glorified? Ah, yes. Sweet hope! Glorious promise! Precious wedlock! Hallelujah to the God of Abraham, that has made such a covenant!—*Patriarchal Order*, pages 6 and 15.

"So much for the Mormons contending for a heaven of wives and polygamous sweets! What a precious system of glorification!! However, Christ told certain parties that there is no such thing as polygamy in heaven; simply because angels do not propagate their species, and therefore *need not so much as one wife*; and He assures us, that when men leave this world, and get to heaven, they are on the same footing, *without any wife*, like the angels.—Luke xx."

"Joseph Smith had many wives; when he died they passed into other men's hands. Some of those wives had been the wives of several Mormons, united by their lawful authority. Now, in the resurrection, which of the husbands' claims will be ratified? for several men had been married to the same woman! 'Sweet hope! glorious promise! precious wedlock! Hallelujah to the God of Abraham that has (not) made such a covenant' as Mormon polygamy pretends to! 'Let the nations of the earth renew the ancient cruelties if possible, and slay all our male children and enact laws against a plurality of wives, and they will find themselves engaged in a warfare against the God of Jacob!' * * * And any warfare against that order is a warfare against God. And there is no better mark of infallible enmity to God, than to see a man opposing the order of God knowingly. It is sure evidence that such a man has not the faith which Abraham or Zacharias possessed, and that he is not a fit subject to join Abraham, Isaac, and Jacob, in the kingdom of God, EITHER IN THIS WORLD OR THE NEXT."—*Patriarchal Order*, pages 11 and 12.

"Let us have one more peep at the Mormon Polygamy, which is said to be the order of God; to fight against which is a warfare against God, and a sure proof that the mark of infallible enmity to God is branded on the parties who enact laws against that system, and evidence that those who oppose a plurality of wives are destitute of true faith, and are not fit for the kingdom

of God in any way. And when we have taken that peep, then we will prove that the *Book of Mormon* and Doctrine and Covenants, are both branded with the brand called 'infallible enmity to God,' and therefore that their author, Joseph Smith, has gone to the father of lies, seeing that he is not a fit subject to join Abraham, Isaac, and Jacob, in the kingdom of God."

"Now, go forth from one side of Christendom to the other; from East to West, and from North to South, and tell me in what corner of Christendom Abraham, or any like him, could dwell in peace with his concubines? or Elkanah with his wives, &c., &c., or *David*, with his own wives and the wives of King Saul, which God gave him? or what king, even though he had the wisdom and integrity of *Solomon* before his transgression, could live in security with his hundreds of wives? But I forbear to multiply examples and questions of this sort. The laws of Christian nations are an unmistakable answer to these serious questions. These laws would inflict heavy penalties of distress and infamy upon such men. And these laws, too, are the laws of Christian nations. The TURK and the HEATHEN have never cast the first vote to enact these laws.—*Patriarchal Order*, page 7: Here we see Mormonism claiming relationship with *Mahometanism* and *Heathenism*, with Turk and Heathen, on the ground of Polygamy. I can prove that Polygamy is ranked among the grosser crimes: I can prove that *David* and *Solomon* having many wives was a very great abomination before the Almighty: I can prove that when persons plead *David's* and *Solomon's* plurality of wives to prove that Polygamy is sanctioned by the Bible, they are ignorant of the Scriptures: I can prove that Christianity *limits* marriage, by only allowing a man to have one wife living at one time: and I can prove that Polygamy causes the curse of God to come down upon the land wherever it is practised. But there is no need for my now doing so, seeing that the mere quoting of a few passages from the *Book of Mormon*, and Doctrine and Covenants, prove that MORMONS KNOW that Polygamy is false, wicked, disgusting, obscene, and anti-Christian. Hearken to the following warfare and enacted laws against Polygamy, which Mormons say is a sure mark of infallible enmity to God, and renders their author an unfit subject for the kingdom of God, either in this world or the next."

(To be continued.)

TO CORRESPONDENTS.

LIVERPOOL.—*Antidotes* may now be regularly had of Mr. Shepherd Scotland Road. The editor congratulates Mr. Fergie, and his companions, Messrs. White and Rhoads, on their bold opposition to Salt Lake. We wish them all success. We shall be glad to receive a short notice of their proceedings.

MANCHESTER.—Our friend Mr. J. E. Smith is informed that Mr. Abel Heywood wrote us word that no interest was taken in the Mormon question in Manchester, and that consequently he could not get a sale for *Antidote*. However, 50 copies each, 20, 21, and 22, have been sent to him. In future, orders for *Antidote* should be left with him, and he will procure them from London publisher, in whose hands they are every WEDNESDAY, in time for weekly parcels to the country.

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Saturday, November 21, 1857.